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Monthly
of
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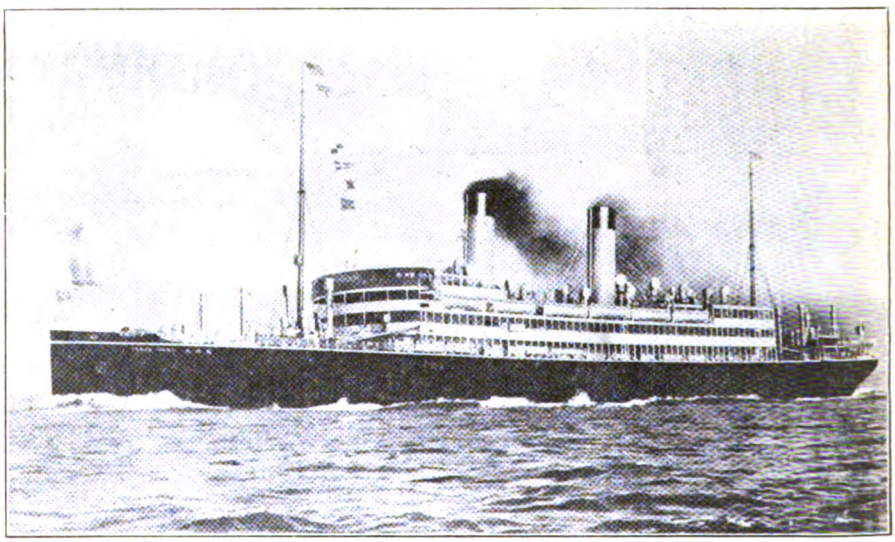

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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for DECEMBER, 1921

1. SOME OBSERVATIONS ON THE NOH DRAMA . T. Nogami 335
2. KORIN AND HOITSU . . . . . K. O. Sakanye 339
3. TOSON SHIMAZAKI . . . . . F. Yamazaki 343
4. THE IMPERIAL REGENCY 347
5. THE POWER OF UNSELFISH LOVE . . . Kwan Kikuchi 350
6. AMERICAN IMMIGRATION LEGISLATION . Leeds Gulick 355
7. ARE JAPANESE WOMEN ADVANCING? Mrs. Kikue Yamakawa 358
8. JULIAN STREET ON JAPANESE HOSPITALITY . . . 361
9. DR. MIZUNO'S ADDRESS TO MISSIONARIES IN KOREA . . 364
10. THE RED CROSS SOCIETY OF JAPAN 367
11. BOOK NOTES 368
12. FROM THE JAPANESE PRESS 370

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CONTENTS FOR DECEMBER, 1921

1. SOME OBSERVATIONS ON THE NEW YEAR HOLIDAYS . . T. Nogami 353
2. HOUSES AND STREET . . . . . K. O. Nakano 359
3. [illegible] . . . . . T. Yamazaki 363
4. [illegible] 367
5. [illegible] 370
6. [illegible] . . . . . Noob Saibara 375
7. [illegible] 378
8. [illegible] 381
9. [illegible] 384
10. THE RED CROSS SOCIETY OF TOKYO 387
11. BOOK NOTES 388
12. BOOK AND ART PRINTS 370

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THE IMPERIAL RESCRIPT

We are unable to-day to print in extenso the edicts of the Sacred Council of Czar promulgated Thursday and accordingly append Prince Ilidzhin, the Crown Prince, as signed with the approval thereof by the Council of the Princes of the Imperial Family and the Privy Councillors.

IMPERIAL SIGN MANUAL.

(Signed) THE PRINCE FERDINAND.

November 25, 1921.

(Countersigned)

Vassil Radoslavoff, Minister Imperial Household.

Vassil Radoslavoff, Prime Minister.

THE PRINCE'S PEACE EDICT'S FIRST MESSAGE

The proposed dispensation of His Majesty the Emperor is a cause for national anxiety in which I deeply share. Owing to His Majesty's inability to attend to State affairs personally I have assumed the Regency in accordance with the Constitution and under my direction.

In view of the grave responsibility devolving upon my shoulders, and because of my youth and inexperience, my one anxiety is whether I shall prove able to discharge my new duties.

I can only hope to succeed to State affairs with all assiduity in a conducive with the grand traditions which laid down by His late Majesty at the time of the Most Serene are in faithful obedience to the path graciously indicated by His Majesty the Emperor and Tsar to secure the furtherance of friendships with foreign Powers and to promote the national welfare at home. While we wait with confidence for the recovery of His Majesty.

It is my sincere desire that all the [illegible] will unite in their efforts, each in his own [illegible] for the advancement of our national welfare and prosperity, in the necessity of the [illegible] with which I have now assumed my [illegible]

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THE IMPERIAL RESCRIPT

WE are unable to attend in person to the affairs of [the State on account of Our protracted illness and accordingly appoint Prince Hirohito, the Crown Prince, as Regent, with the approval thereof by the Council of the Princes of the Imperial Family and the Privy Councillors.

IMPERIAL SIGN AND MANUAL

(Signed) THE PRINCE REGENT.

November 25, 1921.

(Countersigned)

VISCOUNT MAKINO, *Minister Imperial Household*

VISCOUNT TAKAHASHI, *Prime Minister.*

THE PRINCE REGENT'S FIRST MESSAGE

The protracted indisposition of His Majesty the Emperor is a cause for national anxiety in which I deeply share. Owing to His Majesty's inability to attend to State affairs personally I have assumed the Regency in accordance with the Constitution and other regulations.

In view of the grave responsibility devolving upon my shoulders, and because of my youth and immature virtues, my one anxiety is whether I shall really be able to discharge my new duties.

I can only hope to attend to State affairs with all assiduity in accordance with the grand administrative principles laid down by His late Majesty at the time of the Meiji Restoration and in faithful obedience to the path graciously indicated by His Majesty the Emperor and thus to ensure the furtherance of friendships with foreign Powers and to promote the national welfare at home, while we wait with confidence for the recovery of His Majesty.

It is my most sincere desire that all the people will unite in their efforts, each in his own field of activity, for the enhancement of our national welfare and prosperity, in full sympathy with the determination with which I have now assumed my new office.

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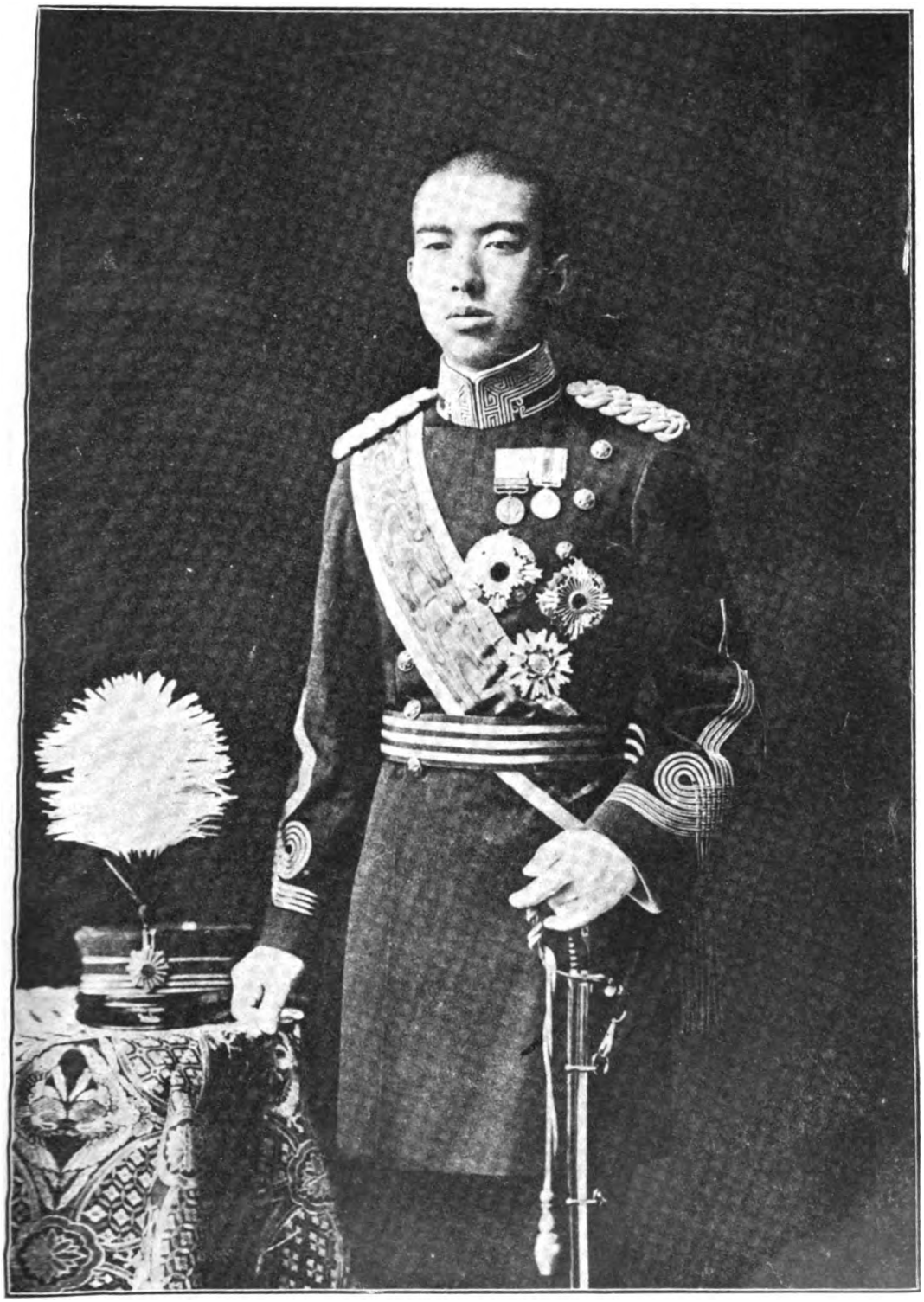

His Imperial Highness, the Prince Regent

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The Mather Reaching the River-side
"Sumida-gawa" (A Noh Drama)

Getting in a
Ferry Boat

Entreating a
Ferry Man

Tracing Her
Beloved Child

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THE JAPAN MAGAZINE
VOLUME TWELVE DECEMBER, 1921 NUMBER SEVEN

SOME OBSERVATIONS ON THE NOH DRAMA

By TOYOICHIRO NOGAMI

The Use of the Mask

THE employment of masks in the Noh performance is the chief peculiarity of this ancient classical drama, and by a careful study of this one feature we may obtain the key to nearly all the problems which arise in connection with this form of art, and may understand the reason for nearly everything which differentiates the Noh from the ordinary modern play.

First we may ask, Why were masks used in the Noh drama, since the human face would seem to be the best instrument for expressing emotion and the one naturally to be utilized in histrionic representations? This answer has been suggested: Was it not the purpose of the Noh actor to conceal rather than to express emotion, since the Noh was looked upon as dramatic presentation with the emotional element suppressed or only feebly presented. By "emotion" we desire to be understood as meaning vividly depicted feeling, not restrained emotion such as many Noh actors render with great skill.

But let us consider whether it is true that the superiority of the Noh drama consists in its ability to present restrained emotion skilfully. We may illustrate by the following story from the Noh:

A mother living in Kyoto once lost a child which was kidnapped and taken to the Sumida river. The distracted mother went to Azuma to look for her child, and found it was already dead, and buried by the river bank in a certain spot, and the spring grass was already covering the tiny mound. Now what medium should be used to express the mother's sorrow and despair? In the Noh drama the actor, standing in front of an artificial grave, gazes at it closely and then sings in a quiet voice a lyrical composition picturing the mother's heart-breaking grief. Then the chorus takes up the refrain and when the climax is reached, sings: "Pray, let me dig down into this mound, and look upon my dear child's face once more." This pathetic expression of the mother's grief they continue singing in a most appropriate low pitch, and in quiet tones. The actor who represents the mother sitting before the mound makes few gestures, and only once spreading out her arms does she make a feint of digging up the earth, and furthermore, her bitter lamentations even are expressed only in the manner of her weeping. And accompanying this exhibition of sorrow the only gesture, the only movement of the body, is the spreading out of her two hands about a few inches in front of her face (or mask).

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Now, in a case like this why does not the actor express the emotion by violent actions—the shaking of the whole body, weeping and wailing, clinging to the grave, throwing the body in wild abandon on the little mound, or tearing the hair? Would not these actions be more natural and more effective? Why does the Noh drama discard natural emotion and substitute for it such cold restraint?

There is an erroneous impression prevailing in regard to the effect which abbreviating emotional expression has upon the drama. Some suppose that abbreviating expression lessens the degree of the emotion, and hence that the Noh was an elevated and unusually noble form of art because of the severe restraint practiced in this regard. While it is indeed true that this terse restrained expression adds dignity to the drama, at the same time we must realize that such abbreviation cannot go beyond a certain point. That is to say, if it is necessary to weep and use bodily contortions to express vividly the mother's grief, these acts must not be omitted. To do so would be a sin against the canons of art. If the attempt is made to restrain emotion merely for the sake of increasing dignity, when artistic representation requires a full and free expression, this would be a defect, certainly not true art.

But in my opinion this condensation of emotional expression in the Noh drama is legitimate and does not weaken the emotional effect of the play. Only two actions are really necessary to show the mother's grief, viz., the digging up of the earth and weeping in a pathetic manner. The other actions, as the rocking of the body, or loud lamentations, are not necessary in order to give the desired impression, and hence the abbreviation has a real justification. To prove this point, we may instance cases where considerable violence is used when the emotion requires such action. In the drama of "Tsujito," for example, a mother whose son's death was the result of the ambitious schemes of a certain general, uses violence in grappling with him in spite of his military prestige, because her extreme resentment and hate must be indicated by such action; again, sometimes an actor falls in a swoon or one commits suicide, even, as in the case of the old man in "Ayamotsuzumi," who found he had been made a fool of by a certain lady of high degree and who preferred to die in order to express his hate and disillusionment. Later, in the form of a spirit he meets her and strikes her roughly and throws her about in his contempt for her and anger at her trifling with him to please her vanity.

Again, in the drama of "Matsukaze," we have a certain woman represented as embracing her lost lover's garment in a frenzy of grief, and then clinging to a pine-tree and weeping madly, fancying the tree to be the beloved one. And these actions are performed often in a very crude, realistic way. Hence we may clearly perceive that in the aforementioned case, the expression of the mother's grief was not restrained merely that it might appear more graceful on the stage. Thus we see that when in ordinary dramatic performances ten actions are considered necessary, in the Noh drama these are abbreviated, and one, two or three may be used to express quite as effectively the emotion to be depicted. Imagination will easily supply what is lacking. Only two actions may be presented to the eye, but in the mind of the cultured spectator many and deep emotions will be aroused.

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One interpretation describes the Noh presentation as too restrained, too abbreviated, too suspended and hence lacking in force, while the second considers it an advanced form of art which employs suggestion and symbolism in place of more direct forms. I myself am firmly convinced that the Noh is not a colorless, emotionless, negative drama, but positive and with a high degree of merit in its suggestive symbolism.

Secondly in regard to the use of masks, here I have the same clear convictions. Contrary to the conventional opinion, I hold that the mask was not used in order to suppress the play of emotion. The argument advanced for the opposite view is that the human face is richer in expression than any artificial medium could be. Let us consider whether this is indeed true in the case of the Noh. First, we must investigate the facts regarding facial expression—its range and power. Psychological study reveals to us the fact that the power of even highly trained actors is extremely limited in these regards. In many instances the emotion is only a clever imitation. Even the most sincere and conscientious actors cannot blush or grow pale at will. We do not possess complete power over facial muscles and veins. The external expression does cause a certain reaction (termed by Hartmann "automatic suggestion") in the nerve centers, but this is mechanical if compared with the delicate involuntary sign of true feeling. Let us take the case of an actor who enters into the personality of the one he is representing to a rare degree and is able to imagine himself in the very situation he depicts and most earnestly endeavors to express the complicated emotions of the hero in his own face; even so he can express little more than general emotion. Even such primitive sensations as joy, sorrow, fear, anxiety, rage, affection, hate, or jealousy cannot always be distinguished clearly. Often the same expression is used for fear as for anxiety, and at times we cannot be sure whether an actor is laughing or crying. So we see that even the human face is inadequate for a wide range of emotion and incapable of differentiating fine shades of feeling.

A second difficulty is that each actor possesses but one face. He cannot therefore change its shape to any great extent. He cannot make round cheeks hollowed or change a spoon-shaped chin into a dimpled, rounded one, but must use his one poor face to represent characters of widely differing nature.

This difficulty is obviated by the use of masks, which may be assumed at will, and which are easily modified to represent differences in sex, age, or race. By the use of masks, one and the same actor may take the part of a woman or of an old man or even an animal or a supernatural being. One who has posed as a beautiful dancing girl can a few minutes later enter as the ghost of a stern warrior without the slightest difficulty, or an actor who has just worn the dress of a priest, may next appear as a frightful spectre. If we transport ourselves in imagination to the time when masks were unknown we may the better understand their importance. If the mask were eliminated we could not hope to achieve success in presenting artistic effects, nor could we hope to produce spiritual impressions such as the beautiful face (mask) of the angel in "Hagoromo" produces when, under the illusion that a true heavenly visitant is before us, we hear the words, "Nay, only

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among men does falsehood exist." How difficult this delusion would be to sustain if the actor were trying to look like an angel with his fat face powdered and his thick lip rouged and his eyes winking nervously all the time! Wisely did the late revered Hōshō Kuro pronounce the mask to be "the spirit of the Noh drama," in the work entitled "Abstracts of Lectures on the Noh Drama." Truly the use of masks has kept the Noh drama in existence to the present day.

If there are serious objections to the use of masks, these must be that the eyes cannot move, and the lips cannot speak. That eyes which are made to move, and lips which are intended for speech, cannot perform their proper functions must be a great loss, it would seem, but in the Noh drama these defects are thoughtfully remedied in this way: The eyes cannot move, as has been said, but in the mask they are opened a little wider than is natural—the so-called "peeping" eye, and in the masks representing animals and demons, the eyes are still more widely opened.

The gaze is so directed that parallel lines are formed which never focus. This device is adopted so that an indefinite look may be changed into an intense gaze by changing the angle slightly. And in regard to the lips, they are slightly opened in the masks, thus giving a natural expression, whether the actor speaks or is silent, but in the case of the *Yamawaki*—ugly man's mask—they are tightly closed and in those for animals and demons are very wide open. In regard to the nose, this is of various shapes in the different masks, but is in general so designed as not to be too conspicuous.

Each mask is cleverly designed to give a clear, animated expression, or else a dark, melancholy look when the mask is inclined a very little either up or down—the so-called *Aramu*, shining, or *Kumoru*, overcast look. And these devices are skillfully adapted to suit different characters as they appear on the stage.

(To be Continued)

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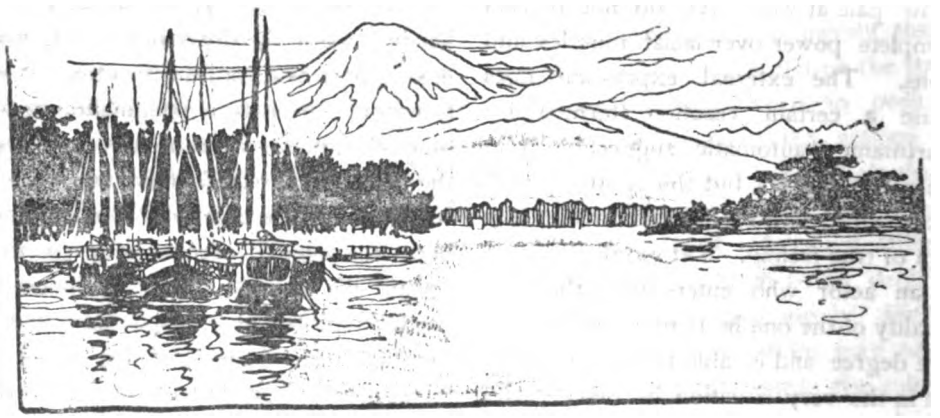
Each mask is cleverly designed to give a clear, animated expression, or else a dark, melancholy look when, the mask is inclined a very little either up or down—the so-called *terasu*, shining, or *kumorasu*, overcast look. And these devices are skillfully adapted to suit different characters as they appear on the stage.

(*To be Continued*)



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KORIN AND HOITSU

By K. O. SAKAUYE

THE culture of the Yedo period may fairly be considered the foundation of modern Japanese civilization. This period may be subdivided into two distinct eras, viz., (1) the Genroku (1688-1703 A.D.); and (2) the Bunkwa (1804-1828 A.D.) Both are included in the Yedo period but there are differences worth noting.

Let us compare them: The Genroku era was only sixty years removed from the time when rival leaders waged fierce war against each other. Hence the military age was just being superseded by a time of peace, in which trade and finance were being steadily developed and the power was passing from the hands of the knights into those of the wealthy merchant class. Naturally the greater number of these latter were to be found in Osaka and Kyoto, since there economic conditions were most favorable to trade. However, in social standing the knight class were still their equals or superiors in spite of the greater wealth of the merchants. This was owing to the preponderance of the castle system at that time.

These prosperous merchants, rolling in wealth, tried to console themselves for their somewhat inferior social position by indulging every extravagant fancy and in vying with each other as to which could spend the most money in luxury and fashionable follies. Such frequent volcanic eruptions were evidences of the deep chagrin felt by the *nouveau riche* on account of the social discrimination from which he suffered. A few instances may be given of these extravagancies. No doubt they had the effect of stimulating the development of the arts and advancing material civilization.

One Yodoya Tatsugoro, a well-known merchant prince of Osaka, had constructed in his house a room entirely made of glass—then rare in Japan. The partitions and ceiling of this 24 ft. sq. room were wholly of glass. And to the ceiling water was constantly supplied and gold-fish were kept in the glass compartments, thus making the room cool in summer and a luxurious retreat.

Another parvenu named Kinokuniya Bunzaemon, of Tokyo, kept seven men employed making matting for his house, as he had a fancy for changing the matting every time a guest was entertained, giving each newcomer an entirely fresh mat to rest upon.

Another case was that of two rivals in Tokyo and Kyoto who engaged in a match as to which could devise the most costly robe. This was called *isho-kurabe*. The two ladies were the wives respectively of Ishikawa Rokubei and Naniwaya Juemon. The former made an elaborate design of *nanten* trees (sacred bamboo) with their red berries, but instead of berries she used hundreds of coral balls at 50 *ryo* apiece. The design

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These prosperous merchants, reveling in wealth, tried to console themselves for their somewhat inferior social position by indulging every extravagant fancy and in vying with each other as to which could spend the most money in luxury and fashionable follies. Such frequent volcanic eruptions were evidences of the deep chagrin felt by the warrior class on account of the social discrimination from which he suffered. A few instances may be given of these extravagancies. No doubt they had the effect of stimulating the development of the arts and advancing material civilization.

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Another case was that of two rivals in Tokyo and Kyoto engaged in a match as to which could excite the most costly color. This was called Shikwa. The two rivals were the wives respectively of Ishikawa Rokubei and Nishinoya Jisuke. The former made an elaborate design of flowers, trees (sacred bamboo) with their red berries, but instead of berries she used pearls of coral balls at 50 yen apiece. The design

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was elaborately dyed into black habutae and made into a robe; while the latter lined famous Kyoto crepes embroidered in gold and silver thread on a crimson twilled satin lining.

Thus the Kyoto and Osaka millionaires exhausted their fancy in devising these crepes and made the two cities well known as centres of Genroku civilization. But as it was scarcely more than half a century after the civil wars that still dominated their bold and intrepid spirit along with this luxurious mode of living.

As to their taste in art and dress, they admired, in general, large, striking designs and gay primitive colors, such as would at once arrest attention, and appear splendid and imposing. But there was a great lack in unity, harmony and refinement. These were the distinguishing features of the age, which with all its defects possessed some excellent virtues as well.

But the Genroku era (1804-29) was a marked contrast to the Genroku. Peace had now reigned for nearly 200 consecutive years, and the Yedo culture had reached its highest point. Civilization was brilliant and imposing but lacking in sincerity, and animated by no noble spirit. Technical skill reached a high degree of excellence and refinement upon refinement was practiced. No spontaneity was to be noted in life or art. Order and unity prevailed, but strength and manliness were lacking. The Genroku era, in short, was an era of elegance and effeminacy, the overstrained and vitiated the virile masculinity.

When Yedo culture was at its best, tastes were sober and refined. Magnificent buildings, rich in dress and house furnishings, yet there were not vulgar or striking as in the former age, but the originality and bold spirit of the Genroku time were altogether wanting. They were sensitive and conservative and extremely careful about the minutia of dress, manner, and style of life, but beyond that their interest did not extend. The colors they preferred were black, pale blue, dark brown and the like, and their inner life corresponded to their choice of colors. They were fond of delicate occupations, also, such as petting and feeding birds and fowls—quails, skylarks, the white-eye (*Zosterops japonica*), also crickets—*Calvtorvphus mammatus* and *Homacogrvllus japonica*. Of floral favorites there were the Koji orange, orchids, morning glories, *Rhodea japonica*, azaleas, pyracanths, and many ancillae. Horticultural skill was most highly developed at this time.

No doubt some of them might have enjoyed the extravagant pleasures of Hanazuno and Yodoya if they had lived in the earlier time, but in this more refined age, such vulgar rivalry was discountenanced and the aesthetes of the time preferred to listen to the subdued singing of a geisha accompanying herself on a samisen, in a tiny 4½ mat room, or to test the delicacy of their taste in cookery, purchasing fish and rare vegetables out of season at extravagant prices. As, for example, bonito which is on the market in May, they purchased in February or March at 30 or 40 ryo apiece, with vegetables out of season or rare delicacies such as malted tree buds, winter bracks, etc. In fact the Bunkwa-Bunsei era was one of refined frivolity and extravagance, the center of its civilization being Yedo, already becoming a sophisticated metropolitan place, while the Genroku culture was more primitive and virile—something like the

was elaborately dyed into black habutae and made into a robe; while the latter had famous Kyoto scenes embroidered in gold and silver thread on a crimson twilled satin kimono.

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difference between America and France, we might say, perhaps.

The representative painters of the two periods are Korin Ogata and Hoitsu Sakai. Both emanated from the same school of art, and had similar tastes and tendencies, but differed widely in their work. It is interesting to note how vitally each was affected by the culture of his time and by his environment—Korin was a Kyoto man and Hoitsu a citizen of Yedo.

Korin's real name was Hoshuku, Korin being his pen name. He was at first a dyer, and went by the appellation of Tajuro Kariganeya. After turning to painting, he laid a solid foundation by studying the vigorous technique of the Kano school; later admiring the ease and finish of the style affected by Nomura Sodatsu, he studied with him for a time; again he changed, this time for the old Tosa school, and finally he originated his own style, but he was most vitally influenced by the style and designing of the Koyetsu cult.

One story which illustrates his characteristic independence has often been told but we may refer to it here once more. When Kyoto people amused themselves on picnic parties or maple-viewing excursions, they always carried along elaborate luncheon boxes to show their wealth and taste. Korin, joining such a party once, was laughed at for the poor common-looking bamboo sheath in which he carried his lunch. On opening it, however, he showed the company an exquisitely lacquered design in gold, and mockery soon changed to admiration. On finishing his luncheon Korin nonchalantly threw the costly bit of art work into the river and thereupon he was more than ever respected and admired.

Korin was a true representative of the Genroku period, since he made all his work luxurious and ornate and splendid. His designs were carried out in gold and silver dust and even his charcoal ink was mixed with gold dust. His designs were often highly realistic, but the mode was always gay in coloring, splendid in design and bold in execution.

Aventure lacquer was his specialty, mother-of-pearl inlaid ink boxes and tea sets sprinkled with gold dust attesting his rare skill.

Sakai Hoitsu, sometimes also called Monzen, was a younger brother of Tadazane Sakai, lord of Himeji, Harima province. Being delicate in health he entered the priesthood in his youth and became the adopted son of a Nishi Hongwanji priest of high rank and so had every advantage, but disliking the profession he avoided the duties of his office by retiring to Yedo to the "Latin quarter" called "Uguisu mura." He took the pen name of Oson and called his studio the "Ukwa-an."

Studying art first with his brother and later in the Kano school, he finally went to Kyoto to learn the style of Tosa Mitsusada, as he preferred the softened effects of this style to the vigorous but stiff strokes of the Kano artists. He studied from nature with Okyo later, but when he became acquainted with Korin, he forsook all his other teachers and enthusiastically imitated Korin, making a collection of his work and publishing it as "One Hundred Sketches from Korin." He also published a book of facsimiles of Korin's seals, and searching out the artist's desolate grave in Kyoto, he repaired and beautified the place and quite exhausted his means in honoring his favorite master.

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Another feature was his specialty, mother-of-pearl inlaid ink boxes and tea sets sprinkled with gold dust, testing his true skill.

Sakai Hoitsu, sometimes also called Mizuno, was a younger brother of Tadazane Sakai, lord of Himeji, Harima province. Being destinate in health he entered the priesthood in his youth and became the adopted son of a Shinto Kannushi priest of high rank, and so had every advantage, but on visiting the province called "Uzuhan mura." He took the pen name of Ozan and called himself the "Uzuhan."

Studying art first with his brother and later in the Kano school, he finally went to Kyoto to learn the style of Tosa Mitsunaga, as he preferred the softened effects of this style to the vigorous, but stiff styles of the Kano artists. He studied from nature with Tokyo later, but when he became acquainted with Korin, he took all his other teachers and emphatically imitated Korin, making a collection of his work and publishing it as "One Hundred Sketches from Korin." He also published a book of facsimiles of Korin's seals, and searching out the artist's desolate grave in Kyoto, he repaired and beautified the place and quite exhausted his means in honoring his favorite master.

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A characteristic story is told of Hoitsu, which shows his Yoyo taste. He often visited a popular restaurant called Yaozen—still in existence—in Yodo with his friends, and one day he went there and ordered raw fish. The sliced fish, a delicacy in Japan, appeared pretty served on ice, but when Hoitsu tasted it, he detected an unpleasant taint about it and left it until the end of his repast, when calling the cook, he chided him for having used the kitchen knife after sharpening it without first leaving it in water for a day or two in order to remove the effect of the whetstone. This sensitiveness in taste was characteristic of the age, which prided itself upon its small refinements.

Now as to Hoitsu's work, comparing it with Korin's it was no wild innovator in bold-cut coloring and splendid design, but lacked the seriousness and dignity of the earlier period. It is clever but shallow. Hoitsu came of good stock and should have produced superior work. He never spared expense, and sent for his colors to Kyoto, but he could not avoid succumbing to his environment and hence he spent his life in catering to the refined but too fastidious people of his day.

If we contrast the two we are surprised to find that though Korin was not of samurai stock, but of the merchant class, yet the efforts of his time and surroundings made him a finer, nobler artist than Hoitsu, who came originally from a better family but degenerated through the influence of the conventional ideas of his time. If any one studies the works of these two artists carefully, we believe he will note this difference in the value of their respective paintings.

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Paintings of Hoitsu

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The Late Marquis Komurs's Memorial Exercises

The American Ambassador Bidding Farewell to Baroness Shidehsra

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TOSON SHIMAZAKI

By F. YAMAZAKI

AMONG the authors of modern Japan who are foremost in original work and in keeping abreast of the times we may certainly rank Toson Shimazaki.

He first became known as a writer of poetry, so it is impossible to discuss Shimazaki the novelist without considering Shimazaki the poet, too, although at present he is exclusively engaged in producing works of fiction and travel sketches.

In the year 1893, a literary magazine was started by some progressive young fellows and was called the "Bungakukai" or "Literary World." The editors and publishers were young men of two or three and twenty years, deeply engrossed in literary composition. We may name the better known of the set as Tōhoku Kitamura, the leader, Tenchi Hoshino, Tokuboku Hirata, Shūkotsu Togawa, Kochō Baba, and Toson Shimazaki.

The predominating influence was received from western writers—Shakespeare, Keats, Byron, Shelley. They were new lights in the literary world, in thought and style altogether removed from the former fiction writers of Japan. Naturally they did not lack critics. One such, having read some of Toson's work, railed at it, saying scornfully, "Does he call that a novel?" A noted writer of fiction used his gift of sarcasm in describing "those fellows of the 'Bungakukai,' who have swallowed the cuisine of East and West together and straightway vomited it out upon the world." One writer expressed himself thus, sighing gently but doubtless with a twinkle in his eye: "Those young men of the 'Bungakukai' take pride in describing the sorrows resulting from a 'lost love.' If ordinary mortals, they would keep such experiences to themselves. Why talk so frankly of heart secrets? I cannot understand them at all."

So we can see how diametrically opposed their ideas were to those of the conventional writers of the day. At that period efforts were being made for the first time in Japan to relate literature to life; before that time the public had had the idea that a novel was created at the desk of the writer, and altogether without reference to the facts of this workaday world. Fiction was written purely to amuse and entertain. Now the originators of this new school of realism took for their motto: "One's self is literature in the making. Literature is real life put into literary form." These were the editors of "The Literary World," and hence we must acknowledge that we owe them a heavy debt of gratitude.

Tohoku Kitamura, the leader of the group, was a sentimental, arrogant genius—the forerunner of a new type. He bore the brunt of the attacks from all directions. He was an iconoclast,

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The pioneering influence was exercised upon the writers—Shakespeare, Byron, Burns, Shelley, Tolstoy, Goethe, Hugo, Lamartine, Musset, Heine, Baudelaire, Verlaine, Poe, Whitman, Longfellow, and others. Nature-lyric poetry was revived from the former days of Japan. Nature-lyric having [illegible] Toson's work, called [illegible], may [illegible] "Doe be call that a [illegible] A period with [illegible] in the [illegible] of the "Bungakukai" who have [illegible] swallows of the cuckoo of Ueno and West Hongwanji and study many works. It out upon the work." One writer expressed himself thus, of living purely but doubtless with a twinkle in his eye: "Those young men of the 'Bungakukai' take pride in deserting the sorrows resulting from a 'lost love.' If really mortals, they would keep such experiences to themselves. Why talk so frankly of heart-[illegible]? I cannot understand them at all."

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destroying the old, but yet failing to produce any satisfactory substitutes. In his despair he many times attempted suicide, and finally in May 1894 destroyed himself in the garden of his home in Shiba Park, Tokyo, at the age of 27 years.

At the time Toson Shimazaki having graduated from Meiji Gakuin had soon thereafter fallen in love with a lady older than himself. He wept over his unhappy love affair and wept in verse as well. Sometimes he traveled about as an itinerant priest. His whole life was devoted to writing, especially poetry and novels.

The book which best describes those young men and their work is a novel entitled "Spring." Several of the characters are drawn from life. They agonized and struggled to find what they were seeking, viz., how to live lives of truth and sincerity, how to discover the essence of poetry.

Toson became an instructor in the Tokugo Gakuin of Sendai, a Christian college, and later returned to his old home in Shimano and taught English in Komoro private school. While in Sendai he wrote a number of love poems, such as "Six Virgins," "The Dawn of Life," etc., which will make the hearts of the young beat faster; and on the quiet plains of Shinshin he pictured in thoughtful verse the country life of the northeast, as in "The Monotonous Song of the Chikuma River," which arouses more serious emotion in the reader. His life at Komoro was a time of material embarrassment but he became spiritually deepened and enriched. Here he attempted to write a novel, and became one of the new school of realistic writers. His work, "Apostasy," created a sensation in the world of literature. The hero was taken from the outcast "Eta," and his delineation of the young man's mental suffering and inward struggles was keen and incisive. A poor young girl is brought into the tale. She meets the hero and their genuine love for each other is minutely described in the natural setting of mountain and wilderness; each tree and shrub is made to live before us, by his graphic pen. He wrote an epochmaking book—the first successful attempt of the realistic school of fiction just then rising into notice.

In 1913 Toson abruptly set out on a trip to Paris, France, in an attempt to recover from a series of agonizing experiences. After losing his dear wife and several children, a niece came to live with him and care for his remaining children. He fell desperately in love with this niece and later, alone in a Paris bookery, he wrestled with himself to tear this unlawful love from his heart. "How shall I purify myself from this fault?" he cried. For four years he suffered and at last relief came in the cold starlight of repentance and he returned home, as he himself expressed it, "with the heart of one wearing a convict's braided hat." This experience he records with keen realism in the novel called "A New Life." No one can read the spiritual struggle the hero passed through in striving to purify his soul from his past error without feeling deep respect for the author. He exclaimed his agony for a new power in writing and so found the light and a new life at the bottom of the abyss. He has great power of assimilation and his co-ordinating power is very fine—far superior to that of many other writers. His reading is at once reflected in his writings, but it never appears as mere

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imitation. His thought is always too well digested for that. In the works of his young manhood we may trace the influence of the dramatic Songs of Chikamatsu, Basho, and Toshimi, a Chinese classical poet.

In "Apostasy," the influence of Dostoievsky's "Crime and Penalty" is plainly revealed, as critics of the day are fond of telling us, while some say his novel "Spring" is made more effective in style because of the author's reading of Goncourt. His book entitled "The House" is reminiscent of the Froebelian teaching, in its description of country life and customs, while the style recalls "Madame Bovary" to some slight extent. It may be said that his mind is never closed against influences from outside and that his interest in contemporary writers is perennially fresh and sincere. Other writers tend to become egoistic and puffed up and unable to appraise correctly the work of others when they reach middle age, but Toson is not like them—always young in spirit, he never palls, and never loses his charm for the young.

Toson is an unusually skillful writer and his enthusiasm is almost exuberant. He is always on the lookout for what is fresh, sprightly and unconventional. As to style, since he was formerly a poet, he chooses his phrases and rhetorical figures with special care. After he became a writer of fiction, his confidence in his own powers of expression gradually increased, and he is now less meticulous about grammar and diction.

The notable feature in his books is his conscientiousness in presenting always what is new and original. He has the untiring energy and enthusiasm of an inventor or explorer and this spirit he carries into his writings. This tendency toward research and investigation comes out especially in the characters drawn from life in his books. He seems to belong to the French school of Naturalists. This we may infer from his intimate friendship for Katsumi Miyake and for Banka Maruyama.

But in drawing from life he was saved the labor of selection to some extent as the range of his writings was limited largely by his personal tastes and experiences. His preconceptions in favor of European literary models sometimes prevented him from consistently applying his theories in regard to realism. But when his writing thus became more sentimental and romantic it appealed even more powerfully to the young. He is indeed a painter of truth in all sincerity, but he occasionally fixes his gaze all unconsciously upon what is false and untrue to life.

As Toson advanced from young manhood to middle age he gained in prudence and restraint. For example, one of his fine qualities is a sense of humor and an appreciation of it in others. He says of Tschehoff:

"A notable feature of his work is the humor which gushes out so refreshingly, as for example, when he portrays men and women arguing out some pet theory in a plausible way and then characterizing themselves as fools."

Yet he gradually learned how wisely to curb his propensity for indulging in humorous delineation. He shows good judgment and a nice sense of discrimination in the employment of humor which makes him one of the strongest writers of the day.

Another characteristic is his tendency to depict the emotional rather than the

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intellectual life of both himself and his characters. In this he resembles de Maupassant and Turgeniev.

There are some who criticize him as being too much concerned about the technique of literary composition. He is constantly analyzing, criticizing, and laboring to perfect his art. It is true his style is somewhat erratic, as is natural in one who began his career as a poet, but as time passes, his style is changing radically, and in his latest work entitled "The Home" his strong, direct diction is almost appalling. The reader is quite stunned by his naked presentation of a soul's confession. No strength is left in us to study the mechanics of the book. What a far cry from that work of virginal innocence and purity, "A Traitor in Water Colors," to "The Home"! Yet if there is anyone who decries a modification in his virtuous style, I cannot agree with him.

He is constantly striving to do new and better work, and though he puts out one book after another, none of which are without defects, yet these books are eagerly welcomed and devoured by the public.

His second edition sees complete the project of his readers. In his latest book, "A New Life," referred to earlier in this article, he exemplifies this, by the earnest effort made to present a truthful picture of a soul's struggle after purity.

* * * * *

Mr. Tokuda has just received his Doctor's degree, and recently he tendered an At Home to celebrate this anniversary at the Rokuyo restaurant in Ueno Park. He was congratulated on the long list of his literary productions and on his sound health. He is very much liked and admired for his modesty, his strong personality, and his industry. Again on the 22nd of November, 1921, the Asahi, a daily newspaper, honored Mr. Tokuda with a gathering in which congratulatory speeches were made. To these Tosson replied with his usual modesty:

"Though I have written poems, I often wonder whether they can truthfully be called poems, and though I have written many novels, it is doubtful whether they are worthy the name." At this meeting, an expert musician rendered his "Song of the Chikuma River" very acceptably, and in every way the occasion was highly enjoyable.

After writing for twenty-five years Tosson still retains his popularity as a novelist. No similar example is to be found in Japan among literary artists.

In closing, how shall we rank his productions as to their value and probable longevity? There are various kinds of poetry which have their ardent devotees, we, Adzu, Chinese style, etc. Yet Tosson has the unique merit of having successfully devised and employed a new style and made it a national art suited to embody the passion and longing of the Japanese heart. As a novelist, we think Tosson should rank with the late Soseki Natsume, Japan's foremost fiction writer. In addition I should like to quote the opinions of a few critics as to Tosson's place in literature.

Says Kwanai Tayama:

"Tosson, having carefully cultivated the seedlings germinated in his own mind and heart, saw them blossom and bear fruit in the poetry and novels of his later manhood."

And Shuzi Tokuda:

"At the present time when our literary productions are only too plentiful Tosson alone wrote as he experience taught him; having control only of his own soul, he produced writings that reflect no discredit upon his character."

And Koyo Yoshie writes thus:

"His unique position and his influence in the development of the poetry of pre-enlightenment Japan are facts that can neither be denied nor forgotten."

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He is constantly striving to do new and better work, and though he puts out one book after another, none of which are without defects, yet these books are eagerly watched for and devoured by the public.

His conscientiousness compels the respect of his readers. In his latest book, "A New Life," referred to earlier in this article, he exemplifies this, by the earnest effort made to present a truthful picture of a soul's struggle after purity.

* * * * *

Mr. Shimazaki has just reached his fiftieth birthday and recently his friends and fellow-workers celebrated this anniversary at the foreign-style restaurant in Uyeno Park. He was congratulated on the long list of his literary productions and on his sound health. He is very much liked and admired for his modesty, his strong personality, and his industry. Again, on the 22nd of November, 1921, the *Asahi*, a daily newspaper, honored Mr. Shimazaki with a gathering in which congratulatory speeches were made. To these Toson replied with his usual modesty:

"Though I have written poems, I often wonder whether they can truthfully be called poems, and though I have written many novels, it is doubtful whether they are worthy the name." At this meeting, an expert musician rendered his "Song of the Chikuma River" very acceptably, and in every way the occasion was highly enjoyable.

After writing for twenty-five years Toson still retains his popularity as a novelist. No similar example is to be found in Japan among literary artists.

In closing, how shall we rank his productions as to their value and probable longevity? There are various kinds of poetry which have their ardent devotees, *utai*, *hokku*, Chinese style, etc. yet Toson has the unique merit of having successfully devised and employed a new style and made it a national art suited to embody the passion and longing of the Japanese heart. As a novelist, we think Toson should rank with the late Soseki Natsume, Japan's foremost fiction writer. In addition I should like to quote the opinions of a few critics as to Toson's place in literature.

Says Kwatai Tayama:

"Toson, having carefully cultivated the seedlings germinated in his own mind and heart, saw them blossom and bear fruit in the poetry and novels of his later manhood."

And Shusei Tokuda:

"At the present time when crude literary productions are only too plentiful Toson alone wrote as his experience taught him; taking counsel only of his own soul, he produced writings that reflect no discredit upon his character."

And Kogan Yoshie writes thus:

"His unique position and his influence in the development of the poetry of present-day Japan are facts that can neither be denied nor forgotten."

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THE IMPERIAL REGENCY

HIS Imperial Highness the Crown Prince became Imperial Regent of the Japanese Empire December 3, 1921.

Official announcement of his elevation to the post of Acting Ruler of the nation was made following two history-making conferences at the Imperial Palace.

Princes of the Blood met in Family Council and formally decided that because of the ill health of His Majesty the Emperor a Regency was necessary to the welfare of the Empire. This decision was communicated to the Privy Council which was convened later. The Council at once approved the nomination and the recommendation was presented to the Throne.

Official recognition and approval of the selection was made by the Throne and announcement of the Regency made to the public.

Appointment of the Regent was made under the Law of the Imperial House, promulgated on February 11, 1889, together with the Imperial Constitution. Article 19 of the Law provides:

"In case the Emperor is not of legal age a Regent is to be appointed. In case the Emperor is unable to attend in person to affairs of state on account of protracted sickness a Regent is to be appointed after the matter is submitted to and approved by the Conference of the Council of the Princes of the Imperial Family and the Privy Council."

Article 20 of the same Law provides that the appointment of a Regent falls on the Crown Prince or the eldest son of the Crown Prince, who has attained legal age.

Article 13 of the Law provides:

"The Emperor, the Crown Prince and the eldest son of the Crown Prince attain legal age when they have reached full 18 years."

THE IMPERIAL REGENT

A change of the utmost significance for Japanese has taken place in the Government of the Empire of Japan. Under circumstances that are distressing to every Japanese and to the many friends of Japan throughout the world, His Imperial Majesty, the Emperor, because of continued, serious ill health, steps aside and surrenders his high powers to his eldest son and heir, the Crown Prince.

His Imperial Highness, who now becomes Imperial Regent of Japan, assumes his weighty task at a most critical period in Japan's history, politically and economically, and upon his young shoulders devolve duties more onerous than those borne today by any of the earth's Rulers.

For the success of this youth in his tremendous office arise the pious prayers of his people, coupled with petitions to the Almighty for the recovery of the Emperor, whose greatly lessened burdens may now give him a chance for restored health.

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THE IMPERIAL ENCENTACY

It is Imperial Highness the Crown Prince become Imperial Regent of the Japanese Empire December 3, 1921.

Official announcement of his elevation to the post of Acting Leader of the nation [illegible] following two historic-making conferences at the Imperial Palace.

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PROPOSED APPOINTMENT OF IMPERIAL REGENTS IN JAPAN.

The Regent will devote his leisure to the study of diplomatic history, the constitution, Japanese literature, naval and military science, French and horse-manship.

Among the Emperors appointed for this purpose are Dr. Nitobe, Counsellor to the Court of Legislation, Professor Hayashi of the Tokyo Imperial University, Count Yamamoto, I.J.N., Count Hijiri, Military Attaché to the Crown Prince, and Vice-Admiral Baron Abo.

REGENCIES IN JAPANESE HISTORY

In the early centuries of Japanese history a Regency could be held either by a Prince of the Imperial Blood, or by a subject. But the Constitution today no longer permits a subject to become Regent of the Empire.

The first Imperial Regent was the Empress Jingo, whose Imperial husband, the Emperor Chuai, was killed while attempting to subdue the Kumaso in the Western Country. The heir to the Throne was then too young to assume the sovereignty, so his Imperial mother, the great Conqueror of Korea, became the first Imperial Regent, and, if the chronicles speak truly, she must have occupied the position for many years, because the son of Chuai Tenno, Ojin Tenno (270-310), did not ascend the Imperial Throne until he was 70 years old.

Later a Dowager Empress became Regent, and the instance of a Crown Prince becoming Regent was when Shotoku Taishi, the great founder of Buddhism in Japan, became Regent under the Empress Suiko, 593-628. There was not always a Regent when a woman was the Supreme Ruler, and the appointment of Shotoku Taishi was an exceptional occasion. The Empress Suiko was only the consort of the Emperor Bidatsu, 572-585, while Shotoku Taishi was the son of the Emperor Yomei whom he should have succeeded on the Imperial Throne. But things were managed differently in those days.

The next Imperial Prince to become Regent was Nai no Ote Oji, the son of the Empress who had two names and two reigns, Empress Kogyoku. Prince Naka no Ote later became the 38th Emperor Tenchi, 668-671. It was this Prince who was the great initiator of the Taikwa reforms, and who, by his life of self-abnegation, contributed so much to their success. Twice he had stood aside from the Throne to let others with less right to it than he assume the purple, and it was only when late in life he realized that he could no longer escape the responsibility of the Throne that he consented to wear the Crown.

On the death of the Emperor Temmu, 686, the Throne should have fallen to his son Prince Kusakabe, then in his twenty-fifth year. But his father had requested that his Empress, the Empress Jito, should succeed to the Throne, and the filial son quietly accepted the situation. Until his death three years later he acted as Regent for his mother, although never actually appointed to that rank.

These are all the Imperial Regents in Japanese history, and their end came before the court moved to Nara, and the greater period of Japanese ancient history began.

There were many subject Regents in the history of Japan during the time of the Fujiwara dominance of the Kyoto Court. Under their influence the Imperial Consort was always a Fujiwara

PRINCE REGENT IS INSTALLED IN NEW PALACE

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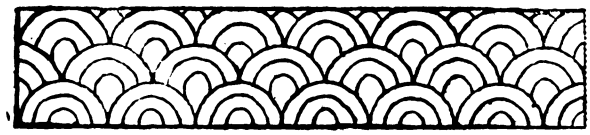
Lady, and her children only were eligible to occupy the Imperial Throne. In the Heian Era children were made to ascend and descend the Imperial Throne at the will of the all powerful Fujiwara family, so naturally a Regent was necessary to rule the country for these child puppets. That Regent was always a Fujiwara.

The son of Montoku Tenno, the Emperor Seiwa, 859, was the first of these youthful Rulers, and Fujiwara Yoshifusa was the first subject who became Regent of the Empire. The office of Regent had always been confined to Princes of the Blood, and the qualifications for holding the office were prescribed in very high terms in the statutes. Yoshifusa did not possess any of the qualifications, but he certainly had power enough to dispense with them, and in 866, he celebrated the Emperor's attainment of his majority by having himself named "Sessho," Regent. From this time on till the fall of the Fujiwara about 1090, many members of this family held the office of Regent. The "Go sekke," the "five families," were the only families from which the Regent could be selected, and they also supplied the wives for the reigning Emperors. These five are the present Ichijo, Nijo, Daigo, Takatsukasa, and Kujo families.

With the fall of the power of the Fujiwara the office of Subject Regent became unpopular in Japanese hishory, and it has not appeared since that time. There have been many Kwanpuku, but that office had not the significance of Sessho, Regent. The Regent is appointed by an Imperial Edict, but the Kwanpuku was nothing more than an ordinary official appointed by orders.

Count Chinda, former Ambassador to the Court of St. James and chief of the suite of the Crown Prince on his recent visit to Europe, will be adviser to His Imperial Highness after he is formally installed as Regent of the Imperial Government. Other details of the personnel of the lieutenancy to the Acting-Ruler of the Empire are being worked out and several appointments have already been practically decided upon.—*The Japan Times & Mail.*



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THE POWER OF UNSELFISH LOVE, AS ICHIKURO'S REDEMPTION

BY KUNIO TSUCHI

IN the early part of the seventeenth century, in the Yedo period, one Ichikuro, a retainer in the Nishi-Jaso house, fell in love with O Yumi, his master's sweetheart. Saburobei Nakayama, the master, was a vassal of the Shogun, and of consequent position, he resided at Tsuruga in Aidzu, Tohoku, or North, as it was then called.

For this in all Ichikuro was in favor of his master, honored by all the family of his lord for his devotion to return the threat of the samurai's long sword. However, with the natural instinct of preserving his life if possible, he tried to ward off the worst effects of the blow, but received a ferocious cut from cheek to jaw before he could parry the thrust.

Instantly, on seeing the blood flow from the wound, his pride took fire. He felt as when a ball in a fight receives the first spear thrust. Formerly loyal to his master, he suddenly lost all his love and that master appeared to him in the light of a wild beast to be destroyed ere further injury could be wrought by it. He drew his short sword and long, and the two samurai, and here he had the disadvantage, as Nakayama's long sword could not be efficiently handled in the narrow confines of the room in which the struggle took place. So Ichikuro was finally victorious and decapitated his master with the last fatal thrust. But at what a cost did he triumph! Ichikuro seized upon him. He had committed, it is true, no assassination, as any samurai soldier, but he had never known the depths of villainy to which some sink. Above all he had never even in fancy contemplated the idea of killing his own master.

In despair, he was just contemplating suicide by *kiri-ai* at the certain death was in such cases, when he heard the voice of O Yumi, his sweetheart, in the adjoining room. Suddenly his spirits rose. From despair and remorse he at once knew how he would act.

"Oh what a crime for me!" he thought. "We must not lose a moment. We will take all the ready money we can find and escape to some safe place."

Thus soliloquizing, Ichikuro forthwith gathered up what money and valuable clothing he could lay his hands on and was off with O Yumi. He was acting indeed not like a man, but like a prey to a moment.

Leaving behind Nishi-no-dzu, the three-year-old child of Nakayama, who asked

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THE POWER OF UNSELFISH LOVE, OR ICHIKURO'S REDEMPTION

By KWAN KIKUCHI

IN the early autumn of a certain year in the Yedo period, one Ichikuro, a retainer in the Nakagawa house, fell in love with O Yumi, his master's sweetheart. Saburobei Nakagawa, the master, was a vassal of the Shogun, and of exalted position; he resided at Tawaramachi, Asakusa, Tokyo, or Yedo, as it was then called.

For this insult Ichikuro was in danger of losing his life. When he was attacked by his master, knowing well the gravity of his fault he made no attempt to return the thrust of the *samurai's* long sword. However, with the natural instinct of preserving his life if possible, he tried to ward off the worst effects of the blow, but received a ferocious cut from cheek to jaw before he could parry the thrust.

Instantly, on seeing the blood flow from the wound, his pride took fire. He felt as when a bull in a fight receives the first spear thrust. Formerly loyal to his master, he suddenly lost all his love and that master appeared to him in the light of a wild beast to be destroyed ere further injury could be wrought by it. He drew his short sword and fought with the *samurai*, and here he had the decided advantage, as Nakagawa's long sword could not be efficiently handled in the narrow confines of the room in which the struggle took place. So Ichikuro was finally victorious and despatched his master with the last fatal thrust. But at what a cost did he triumph! Remorse seized upon him. He had been a libertine, it is true, and a swash-buckling, easy-going soldier, but he had never known the depths of villainy to which some sink. Above all he had never even in fancy conceived the idea of killing his own master.

In despair, he was just contemplating suicide by *harakari*, as the custom then was in such cases, when he heard the voice of O Yumi, his sweetheart, in the adjoining room. Suddenly his spirits rose. From despair and indecision he at once knew how he would act.

"Oh what a chance for us!" he thought. "We must not lose a moment. We will take all the ready money we can find and escape to some safe place."

Thus soliloquizing, Ichikuro hurriedly gathered up what money and valuable clothing he could lay his hands on and was off with O Yumi. He was acting indeed not like a man, but like a puppet moved by the skillful fingers of this woman.

Leaving behind Jitsunosuke, the three-year-old child of Saburobei, who asleed

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in his nurse's arms knew nothing of his father's violent death, the two culprits made the best of their way from Yedo to a lonely post village in Shinano province, called Yabuhara, situated in the densely wooded mountainous region of Kiso.

Here Ichikuro suffered from a constant feeling of compunction, but O Yumi, who was a jilt, when she noticed the least sign of gloom in his face, would encourage him with these philosophical words:

"What's the use of worrying over the past. As we have done the deed and become out-and-out scoundrels, why not pluck up heart and think of nothing but how to have a good time!"

So they lived for some months, but when their money was gone, it was necessary to commit further crimes, and finally they boldly attempted highway robbery, holding up the farmers and merchants of this lonely district with little fear of punishment, as the latter were terrorized by this *ronin*, or vagabond knight. At first Ichikuro acted chiefly upon O Yumi's advice, but later began to enjoy his success and became so puffed up with conceit and vain-glory, that he soon looked upon murder and robbery as a legitimate occupation.

In order to pursue this trade profitably the two opened a tea-house on the Torii Pass, the principal highway of the Kiso region, and here by robbing and even murdering travelers when it seemed necessary, they were able to live by their booty and to conceal the corpses of their victims without great difficulty.

One evening in spring, just three years since they left Yedo, when the wild mountain cherry trees were in bloom, and the leaves were just beginning to scatter among the dark cryptomeria and cypress trees of this lonely region, a young couple traveling over the pass stopped to rest at Ichikuro's tea-house. The man seemed about thirty, and the young woman appeared to be his bride, perhaps 23 or 24 years of age. As they evidently belonged to some wealthy farmer's family in Shinano, Ichikuro at once began to scheme their destruction.

When the couple were well on their way over the pass, O Yumi gave Ichikuro a sign and he set off by a short cut known only to themselves and soon overtook the young couple.

Hardened as he had become, Ichikuro was still not so bad that he did not feel some compunctions over the deed he was about to commit and he determined not to kill the innocent pair if they gave up their money and valuables without resisting.

However, when he confronted them and demanded their money, the young man valiantly drew his sword, and with his young wife placed behind him, prepared to defend all that he held dear. Ichikuro then said in a loud, threatening voice:

"Travelers, don't provoke me uselessly. If you hand over your money and clothing at once you may save your lives. So be quick about it."

The young husband cried out in astonishment, "Why, you are the keeper of the tea-house back there, aren't you?" and made no sign of yielding.

At this, Ichikuro lost his temper and thinking, "Since they remember my face it would not be safe to let them go, or they would surely report the affair and make trouble," he straightway gave the man his *coup de grâce*, and then, though the poor young bride clasped her hands and begged for mercy, he despatched her, too, and quickly snatching their purses and clothing he made his way home.

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in his nurse's arms knew nothing of his father's violent death, the two culprits made the best of their way from Yedo to a lonely post village in Shinano province, called Yabuhara, situated in the densely wooded mountainous region of Kiso.

Here Ichikuro suffered from a constant feeling of compunction, but O Yumi, who was a jilt, when she noticed the least sign of gloom in his face, would encourage him with these philosophical words:

"What's the use of worrying over the past. As we have done the deed and become out-and-out scoundrels, why not pluck up heart and think of nothing but how to have a good time!"

So they lived for some months, but when their money was gone, it was necessary to commit further crimes, and finally they boldly attempted highway robbery, holding up the farmers and merchants of this lonely district with little fear of punishment, as the latter were terrorized by this rowdy, or vagabond knight. At first Ichikuro acted chiefly upon O Yumi's advice, but later began to enjoy his success and became so puffed up with conceit and vain-glory, that he soon looked upon murder and robbery as a legitimate occupation.

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However, when he confronted them and demanded their money, the young man valiantly drew his sword, and with his young wife placed behind him, prepared to defend all that he held dear. Ichikuro then said in a loud, threatening voice:

"Travelers, don't provoke me needlessly. If you hand over your money and clothing at once you may save your lives. So be quick about it."

The young husband cried out in astonishment, "Why, you are the keeper o' the tea house back there, aren't you?" and made no sign of yielding.

At this, Ichikuro lost his temper and thinking, "Since they remember my face it would not be safe to let them go, or they would surely report the affair and make trouble," he straightway gave the man his coup de grâce, and then, though the poor young bride clasped her hands and begged for mercy, he dispatched her, too, and quickly snatching their purses and clothing he made his way home.

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Sudden deep remorse had seized upon him. This was the first time he had killed such a young couple and the heinous deed filled him with fear and horror.

When he reached home he threw the purses and clothing at O Yumi as if they had been filthy rags which he wished to get rid of, for his conscience was tormenting him keenly. But O Yumi, quite cool as usual, examined the purses and finding only 20 ryo in gold, much less than they had expected, said as she began to examine the pretty kimono with a woman's eye for beautiful dress:

"But where are her hair ornaments? Surely you didn't forget them?"

"Hair ornaments," Ichikuro reported, uncomprehendingly.

"Yes, surely she wore a gold comb and valuable hairpins. They would fetch seven or eight ryo in gold, I am quite certain. You don't mean to say you forgot them? What a crack-brained fellow you must be!"

But Ichikuro, sunk in his dark mood, scarcely heard her bitter reproaches and made not the slightest move to redeem his errors by going in search of the missing ornaments. Furthermore, he began to feel contempt for this woman with so little sensibility that she could examine the dainty garments of the poor murdered bride and think only of what they had lost.

O Yumi, knowing nothing of the revolution going on in her lover's heart, urged him again to go back and finish his work, and when he still remained silent, went out herself into the moonlight, announcing her intention of coming the robber, with many contemptuous flings at Ichikuro for his failure.

Experiencing a complete revulsion of feeling, Ichikuro determined within himself to remain no longer with O Yumi in this house of sin, filled with the ghosts of their past evil deeds.

He avoided meeting her by taking a roundabout path on the opposite side, and running as if pursued by devils he covered fifty miles in an incredibly short time, passing over mountains, ravines, and rivers, and finally coming out near Ogaki in Mino province where he unexpectedly confronted a Buddhist temple called Jogan-ji. Hearing the curfew bell in the temple sound forth serenely its consoling tones, he felt that here indeed was his only hope of peace and forgiveness, and without pausing for second thoughts, he rushed into the temple and made a clean breast of all his crimes to the abbot Miyoken, asking how he could obtain pardon for his past sins.

The abbot, too astute to send him away, plausibly reasoned thus:

"If you deliver yourself up to the civil authorities, you will be executed straightway and that will be the end. The best atonement you can make is to become an earnest Buddhist and sacrifice yourself to help bring salvation to the living hence-forth". And the abbot at once unfolded to him the way of life according to the Buddhist faith.

Soon thereafter Ichikuro became a monk and was given the name of Ryokai. Day and night he devoted himself, heart and soul, to the study of Buddhism and to the practice of religious austerities, and his life became purer than ice and his thoughts whiter than snow. When he was convinced of his own reformation and his power to resist temptation, he began to work for the salvation of others, and having won the approval of his superior he set out as an itinerant priest.

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Experiencing a complete revulsion of feeling, Ichikuro determined within himself to remain no longer with O Yumi in this house of sin, filled with the ghosts of their past evil deeds.

He avoided meeting her by taking a rough foot path on the opposite side, and running as if pursued by devils he covered fifty miles in an incredibly short time, passing over mountains, ravines, and rivers, and finally coming out near Ogaki in Mino province where he unexpectedly confronted a Buddhist temple called Jōganji. Hearing the curfew bell in the temple sound forth serenely its consoling tones, he felt that here indeed was his only hope of peace and forgiveness, and without pausing for second thoughts, he rushed into the temple and made a clean breast of all his crimes to the abbot Myohen, asking how he could obtain pardon for his past sins.

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His first stop was Kyoto, the capital, but even on the highway his sense of pressing obligation compelled him to aid and assist all who were in trouble and to labor for their spiritual enlightenment. He helped those who were weak and ill, guided the footsteps of aged travelers, repaired bridges and roads, etc. But with all this so, he was often in deep gloom, feeling his past sins too great to be atoned for by these trifling acts of kindness.

In the autumn of a certain year his ministrations led him to Kyushu, and crossing over at Bakan, he passed into Bungo province and traveled along the banks of the Yamakuni river. Here he found some farmers who eagerly pressed him into service when they caught sight of his priest's frock.

"Ah, good priest," they said to him; "you come just in the nick of time. Here is a dead body—the corpse of a man who died a violent death. Do pray for his soul and help deliver him from the evil *karma* which caused his destruction."

The pseudo-priest, remembering his own evil past, suddenly felt his limbs fail under him, and remorse and fear took possession of his heart. But on looking more closely, he saw that the body was that of a man who had died by drowning. Scarcely able to control his voice, he said: "He looks like a man who has been drowned, but if so, how did he receive those wounds which I see?"

"Ah," one of the men replied, "you are a stranger in these parts, evidently, and don't understand the conditions in this valley. If you go up the river a few furlongs you will find a dangerous spot called 'Kusari Watashi,' or 'Chain Pass,' the most dangerous of all the danger spots in Yamakuni ravine. Every traveler dreads the place. As many as ten persons have been known to lose their lives there."

Ichikuro hereupon read the service for the dead and offered prayer and soon afterwards proceeded on his journey toward this perilous pass.

There right before his eyes soon appeared the mighty cliff, towering above the river a hundred feet in height, and jutting out toward the water rushing so swiftly below. About midway to the top a narrow plank road had been suspended by chains attached to the trunks of pines and cryptomerias. How natural that anyone should shrink from crossing over such a dizzy pathway, and above all, a woman! How could this dreaded pass be made safe for the traveler? Looking up at the cliff, after he had safely crossed over the plank road, Ichikuro suddenly felt a strong desire within his breast to perform one great and noble sacrificial act, as a test of his devotion and courage. Surely that would be better than all these poor little deeds of beneficence he had busied himself with for the last few years. When he considered that in this one spot ten unsuspecting travelers had lost their precious lives, he decided to remedy this condition even at the risk of his life. Why not make a tunnel through the cliff? Why not project it himself, arduous as the task would be? So he questioned within himself. Surely this was the path by which forgiveness, which hitherto he had failed to find, might be won.

On inquiry he learned that the distance was 1200 feet, but nothing daunted he settled down in lodgings in the Rakanji Buddhist temple, and began asking for voluntary contributions for the work. But few would listen to the voice of a

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poor ignorant priest, and having spent a month making fruitless appeals, he decided in a fit of indignation and pique to undertake the journey on his own.

Securing a hammer and a chisel he began to cut at once into the precipice. The passers-by used to point at him and laugh and jeer. Indeed he did become a monomaniac. At last he never lost the vision of what he had vowed to do. If he suffered from hunger, he went out as an alms-seeking priest to the villages. When he had secured food to satisfy his hunger, he returned to his work. So day after day he continued to ply hammer and pick, affected neither by ridicule nor scorn. The jeers which reached his senses only added fresh force to the blows of his muscular arm.

He found it necessary to build a little hut to protect himself from cold and rain, and thereafter he was able to work more diligently than before.

"What a fool he must be!" they would say. "Doesn't he know that a tunnel is nothing?" And not one ever showed any faith in or sympathy with his undertaking.

Day after day he continued his weary work, and he toiled with heart and soul as well as willing hands. For it had to be had found success from sorrow. When he lifted his hammer, he was never tormented by sad feelings, never harassed by the ghosts of his victims, never the prey to hideous remorse. Yet there was no expectation in his heart that he could ever be born again in Nirvana. But since he had to labour he had at least become a priest for the fulness of his soul, from which he had formerly suffered,

even in his waking hours, became less and less vivid, and so he went on swinging his pick with more and more satisfaction every day.

The New Year's festival came. Spring and summer followed, and at last a full year had passed since he began his labor of love. His efforts were not in vain. A cave in the rock deep was made in the solid rock. How small it seemed and how the village people still jeered at his foolish undertaking!

"Just see that idiotic priest digging away! He has worked a year and done only such a small piece. What a fool he is!" But Ichibei, watching his every move, worked on with exhilarating hope.

Another year passed, and still he toiled, though now the light grew dimmer in the tunnel as he progressed, and he must cut his way along a ling in a cramped position. But flinging his right arm up and down now possessed him as being his one religious duty.

The autumn, the moon waned, the rain descended and the storms raged outside the tunnel, but within only the sound of the priest's hammer was heard. Until the end of the second year, the villagers continued their vulgar jesting, but after that they kept still, only smiling at each other whenever his form appeared to view. Another year passed. The sound of the priest's pick could still be heard, mingled with the noise of the rapidly flowing river. But now the village folk had ceased to jibe and mock. Instinctively their scorn had turned into awe and admiration. So love overcomes hate, and hostility is conquered by benevolence.

(To be continued.)

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poor itinerant priest, and having spent a month making fruitless appeals, he decided in a fit of righteous indignation to undertake the Herculean task alone.

Securing a hammer and a chisel he began to cut at one end of the precipice. The passers-by used to point at him and laugh and jeer. Indeed he did become a monomaniac at last, but he never lost the vision of what he had set out to do. If he suffered from hunger, he went out as an alms-begging priest into the villages. When he had secured food to satisfy his hunger, he returned to his work. So day after day he continued to ply hammer and pick, affected neither by ridicule nor scorn. The jeers which reached his senses only added force to the blows of his muscular arm.

He found it necessary to build a little hut to protect himself from cold and rain, and thereafter he was able to work more diligently than before.

"What a fool he must be!" the travelers who passed by would say. "Doesn't he see what a hopeless task he is attempting?" And not one ever showed any faith in or sympathy with his undertaking.

Day after day he continued his weary work, but he toiled with heart and soul as well as willing hands. For at last he had found surcease from sorrow. When he lifted his hammer, he was never tormented by wild fancies, never harassed by the ghosts of his victims, never the prey to hopeless remorse. Yet there was no expectation in his heart that he could ever be born again in Nirvana. But since he had tonsured his head and become a priest the hideous nightmares from which he had formerly suffered, even in his waking hours, became less and less vivid, and so he went on swinging his pick with more and more satisfaction every day.

The New Year's festival came. Spring and summer followed, and at last a full year had passed since be began his labor of love. His efforts were not in vain. A cave ten feet deep was made in the solid rock. How small it seemed and how the village people still jeered at his foolish undertaking!

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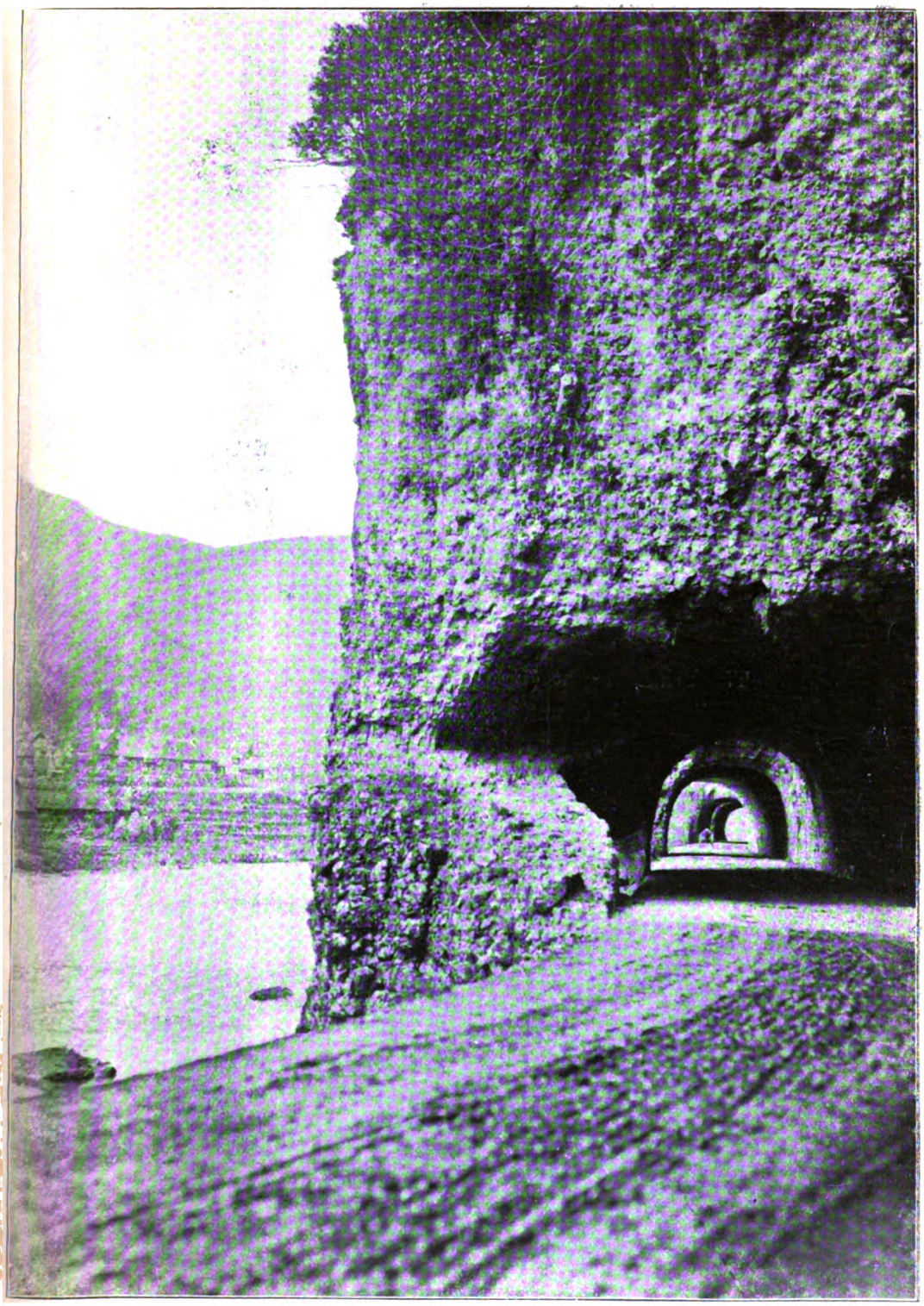

The Yamakuni-river and Tunnel

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The Prince Regent (Center), Prince Kan-in (Right)
Count Chinda (Left)

The Empress Visiting the Peers' School

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AMERICAN IMMIGRATION LEGISLATION

By LEEDS GULICK

The Disarmament Conference at present overshadows all other public interests, and with the decision to omit a discussion of immigration, that matter has been lost sight of to all but students of American political, social, and economic conditions, and those who are interested in seeing the United States honorably discharge her treaties with Japan and China.

In 1917 Congress enacted an immigration law which had many excellent qualitative and selective tests. But with the changing conditions this law has been found unsatisfactory, giving rise to the recent emergency law for the temporary numerical restriction of immigration. This provides that for the fiscal year ending June 30, 1922, otherwise qualified immigrants from each European country shall not exceed three per cent of the foreign born who reside in the United States, as shown by the Census of 1910.

It is expected that during the next year Congress will enact another, more permanent law on immigration. There are three vital considerations which must be given cognizance: first, the problem of incorporation of immigrants into our political life, second, the possibility of training these peoples in our social customs and institutions, and third, the solution of the industrial situation which is of paramount importance at present, with millions now facing unemployment.

Quoting Dr. Sidney L. Gulick, secretary of the National Committee for Constructive Immigration Legislation, "The following principles should characterize the permanent immigration policy of the United States:

1. Immigration should be [illegible] and selected both in quantity and [illegible].

2. No more immigration should be admitted of any nationality than can wholesomely assimilate and incorporate in a reasonable length of time into our body politic.

3. No more immigration should be admitted than can find steady and useful employment without endangering normal American standards of life, labor, and wages.

4. The numerical regulation of immigration should be flexible. When industrial depression sweeps the country, all labor immigration should be promptly stopped. But the doors should again be opened when prosperity returns. It should be possible to take either step without waiting for special Congressional action.

5. The closing and opening of our doors should be scientific. It should be based on assured and accurately compiled facts and statistics from every part of the country.

6. The law should be general. The principles should be applied equally to every nation and people without arbitrary discrimination.

7. The law should be courteous to all. It should be possible, without humiliating any, to exclude completely particular types of immigration which definite experience shows to be difficult to assimilate and absorb.

8. The law should provide for the sending of expert examiners to the lands from which immigration comes—this for the sake of both prospective immigrants and of our own land.

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9. The law should make possible a wide distribution of new immigration. The flow should be restricted or entirely stopped from given peoples, to already congested areas, and encouraged to go to those parts of America where it is desired.

10. The new immigration policy should be distinctly patriotic. It should favor immigration from peoples easily assimilated and check it from other lands. It should guarantee equal treatment and a square deal to all aliens now in the United States. It should provide for higher standards for naturalization and then grant the privileges of citizenship to all who qualify. It should look to the creation of a substantially homogenous people having a common mind, and a wholesomely functioning democracy."

Senator Sterling, chairman of the Senate Committee on Immigration, introduced on April 27, 1921, a well thought out, concrete proposal for the regulation of immigration into the United States. Section 2 states: "It is hereby declared to be the policy of the United States to admit annually only so many law-abiding immigrants of any national or racial group as may be capable of being so employed as not to endanger the normal American standards of living, labor and wages, and as may be also capable of becoming assimilated by communities of Anglo-Saxon type, and wholesomely incorporated into the body politic within a reasonable length of time, such capacity of employment and assimilation to be determined by the Immigration Board in the light of experience with other immigrants of the same or related national and racial groups."

The distinctive features of the Sterling Bill (S. 1253) are these, according to Dr. Gulick in his recent folder on "The Next Step in Immigration Legislation:"

1. Creation of a Federal Immigration Board with carefully defined duties of investigation and of report on conditions, and with limited powers of decision as to the amount of permissible immigration.

2. Provision whereby each state can express to the Board its judgment and desire regarding immigration.

3. Regulation of the amount of immigration based on accurate information in regard to

(a) Economic conditions in each state.

(b) Experience as to assimilation of each people.

4. Specification of percentage method for fixing the maximum permissible immigration

(a) The total immigration for one year shall not exceed three-quarters of one per cent of the total population of the United States

(b) The maximum immigration for a single national or racial group shall not exceed ten per cent of the American born children, plus the naturalized, of that group, according to the last available Census, nor more than one-fifth of one per cent of the total population of the country.

5. Continuous adjustment of the volume of immigration to changing economic and industrial conditions in America.

6. Provision for sending examiners to other lands and for examination of immigrants before they sail for America.

7. Careful attention to the distribution of immigration.

8. High standards for naturalization.

9. Citizenship for all who qualify.

10. Careful definition of the status and privileges of 'transients.'

11. Provision for temporary admission, under bond, of labor, skilled or unskilled, 'if labor of like kind unemployed cannot be found in this country,' the necessity and the terms of the contract to be decided by the Immigration Board.

12. Repeal of all special laws dealing with the Chinese, giving them thus the treatment which we give to all others, as promised by our treaties.

13. Provision of a method for securing recognition by all governments of the complete and undivided allegiance of American citizens, whether naturalized or born here, thus doing away with the vexations of 'dual citizenship.'

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9. The law should make possible a wide distribution of new immigration. The flow should be restricted or entirely stopped from given peoples, to already congested areas, and encouraged to go to those parts of America where it is desired.

10. The new immigration policy should be distinctly patriotic. It should favor immigration from peoples easily assimilated and check it from other lands. It should guarantee equal treatment and a square deal to all aliens now in the United States. It should provide for higher standards for naturalization and then grant the privileges of citizenship to all who qualify. It should look to the creation of a substantially homogeneous people having a common mind, and a wholesomely functioning democracy."

Senator Sterling, chairman of the Senate Committee on Immigration, introduced on April 27, 1921, a well thought out, concrete proposal for the regulation of immigration into the United States. Section 2 states: "It is hereby declared to be the policy of the United States to admit annually only so many law-abiding immigrnats of any national or racial group as may be capable of being so employed as not to endanger the normal American standards of living, labor and wages, and as may be also capable of becoming assimilated by communities of English-speaking type, and wholesomely incorporated into the body politic within a reasonable length of time, such capacity of employment and assimilation to be determined by the Immigration Board in the light of experience with other immigrants of the same or related national and racial groups."

The distinctive features of the Sterling Bill (S. 1253) are these, according to Dr. Gulick in his recent folder on "The Next Step in Immigration Legislation:"

1. Creation of a Federal Immigration Board with carefully defined duties of investigation and of report on conditions, and with limited powers of decision as to the amount of permissible immigration.

2. Provision whereby each state can express to the Board its judgment and desire regarding immigration.

3. Regulation of the amount of immigration based on accurate information in regard to

(a) Economic conditions in each state.
(b) Experience as to assimilation of each people.

4. Specification of percentage method for fixing the maximum permissible immigration

(a) The total immigration for one year shall not exceed three-quarters of one per cent of the total population of the United States
(b) The maximum immigration for a single national or racial group shall not exceed ten per cent of the American born children, plus the naturalized, of that group, according to the last available Census, nor more than one-fifth of one per cent of the total population of the country.

5. Continuous adjustment of the volume of immigration to changing economic and industrial conditions in America.

6. Provision for sending examiners to other lands and for examination of immigrants before they sail for America.

7. Careful attention to the distribution of immigration.

8. High standards for naturalization.

9. Citizenship for all who qualify.

10. Careful definition of the status and privileges of 'transients.'

11. Provision for temporary admission, under bond, of labor, skilled or unskilled, 'if labor of like kind unemployed cannot be found in this country,' the necessity and the terms of the contract to be decided by the Immigration Board.

12. Repeal of all special laws dealing with the Chinese, giving them thus the treatment which we give to all others, as promised by our treaties.

13. Provision of a method for securing recognition by all governments of the complete and undivided allegiance of American citizens, whether naturalized or born here, thus doing away with the vexations of 'dual citizenship."

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14. Repeal of all laws inconsistent with this new permanent immigration policy."

The outstanding merits of the Sterling Bill are these:

1. It is fair, courteous and friendly to all peoples, setting the United States right with Japan and China in its treatment and treaties, solving the fundamental difficulties which California experienced first with the Chinese then with the Japanese.

2. It protects the immigrant and gives a better chance to the alien now in our country.

3. It is fair to both capital and labor, furnishing raw or skilled labor only when industrially needed, and protecting labor from the dangers of a flood of immigrants from low-standard countries.

4. It makes unnecessary frequent appeals to Congress for the enaction of emergency legislation on immigration.

The Sterling Bill has the powerful backing of an organization known as the "National Committee for Constructive Immigration Legislation," consisting of fifteen hundred American citizens—governors of states, presidents and professors of universities, members of Congress, editors, social workers, government officials, financiers, physicians, clergymen, farmers, lawyers, teachers, librarians, authors, etc. The supporters of this bill see in it a basis for a more certain development of a real, unified, national life in the United States.—*Japan Advertiser.*

THE PAST

Changed is my childhood's home—
All but those insect-voices;
I think they are trying to speak
Of happier days that were.

—*Tr. by Lafcadio Hearn*

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ARE JAPANESE WOMEN ADVANCING?

BY MISS ISHIDE YAMAKAWA

"Much ado about nothing." A lot of noise has been made but a very little accomplished during the year 1921 by Japanese women. Journalists pictured us and the movement as among us at their own will and pleasure, to suit their own purposes, but real progress is missing.

Men are progressing with a rush, which sometimes bewilder us, but the thought among Japanese women has been stationary and inactive. Woman's level is much lower to-day than man's, and that is owing, in my opinion, to the restrictions which our family system still places upon the women of Japan. These restrictions, although entirely out of date, deprive us of our personal rights and hinder us from advancing alongside of the men. Free women are few in number, and all realization of their position and the possible power of their combined efforts is almost totally lacking.

Yet there is no reason for disappointment. We only feel more keenly the urgency of reformation and the necessity of reforming because of the many existing obstacles in our way.

Japan entered the race for civilization at the other nations; we were delayed at the outset. To catch up with the other advanced nations, we are forced to make jump after jump and to find many a short cut. Japan is making these forward leaps in her labor movement, and short cuts are being taken in solving some of the problems of womanhood, as we are obliged to cover in a few years what it took Europe half a century to accomplish.

While the tacit unity existence of the bureaucracy still holds a tight rein upon the bourgeoisie, to check its full spread, socialism is becoming the catchword in the vanguard of the proletariat, which is progress entirely anomalous in its very nature. A similar state of things is opening up in the condition of Japanese women, and while the old family restrictions reign over the individualism of Japanese women, we are already entering the new order.

The year 1921 opened with bright hopes for the women of Japan. A petition was presented to the Diet, then in session, by the New Women's Association, asking the Diet to abolish that provision in the so-called Police Peace Regulations which prohibits the presence of women at political meetings. It passed the Diet, but was pigeon-holed in the Upper House. As anachronistic as this regulation is, I do not look at it as an important obstacle in the way of the enlightenment of Japanese women, a majority of whom would have nothing to do with political matters anyway, living as they do. Domestic matters of a thousand and one trifles are occupying their time and minds too much to allow them the enjoyment of any political interest. Only a few of the bourgeoisie might enjoy that privilege, but the number is limited.

There is talk of repealing the petition in the coming session of the Diet, but I am not in touch with the movement. What I strongly object to is the lukewarm friendly assumed by the politicians, who proposed to accept their object, once their petition was laid aside by the lawmakers in the House of Peers.

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ARE JAPANESE WOMEN ADVANCING?

By MRS. KIKUE YAMAKAWA

"Much ado about nothing." A lot of noise has been made but a very little accomplished during the year 1921 by Japanese women. Journalists pictured us and the movements among us at their own will and pleasure, to suit their own purposes, but real progress is missing.

Men are progressing with strides which sometimes bewilder us, but the thought among Japanese women has been stationary and inactive. Woman's level is much lower to-day than man's; and that is owing, in my opinion, to the restrictions which our family system still places upon the women of Japan. These restrictions, although entirely out of date, deprive us of our personal rights and hinder us from advancing alongside of the men. Free women are few in number, and all realization of their position and the possible power of their combined efforts is almost totally lacking.

Yet there is no reason for disappointment. We only feel more keenly the urgency of renovation and the necessity of reformation because of the many existing obstacles in our way.

Japan entered the race for civilization behind the other nations; we were delayed at the outset. To catch up with the other advanced nations, we are forced to make jump after jump and to find many a short cut. Japan is making these forward leaps in her labor movement, and short cuts are being taken in solving some of the problems of womanhood, as we are obliged to cover in a few years what it took Europe half a century to accomplish.

While the reactionary influence of the bureaucracy still holds a tight rein upon the bourgeoisie, to check its full speed, Socialism is becoming the catchword in the vanguard of the proletariat, which is progress entirely anomalous in its very nature. A similar state of things is opening up in the condition of Japanese women, and while the old family restrictions reign over the individualism of Japanese women, we are already entering the new order.

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There is talk of repeating the petition in the coming session of the Diet, but I am not in touch with the movement. What I strongly object to is the lukewarm formality assumed by the petitioners, who seemed to forget their object, once their petition was laid aside by the lawmakers in the House of Peers.

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The newspapers have played up the birth of the new Socialistic Women's Association in their so-called third page articles and have pictured it entirely different from what it was meant to be. People imagined from what they were daily told by the newspapers that this association was formed by "new women," who believed it fashionable to be always in the limelight. It was the newspapers which wanted to be talked about; the women were by no means "grandstanders," nor are they those who are always chasing after some fad or fashion. They are quiet and sober women, who mean to do things, but the press, by picturing them as the opposite, embarrassed them and hindered their legitimate course.

I have not heard of any other movements of spectacular interest aside from the above two. It was reported that a representative of the Y.W.C.A. had joined the International Woman's Suffrage League, but that, I presume, was done to please the foreign ladies. No sincerity nor proper zeal is perceptible in this step.

The high cost of living has become a topic and some feeble propaganda work was started to combat it. Such movements should be encouraged, but the housewives who feed the family from hand to mouth, are not able to devote either time or energy to it, so the number of women who can actively engage in this kind of movement is again limited. The talk of the high-handed charges of retailers loses much of its meaning when we see that large corporations are allowed to make exorbitant profits. If capitalists are engaged in squeezing retailers, they on their part will meet it by squeezing buyers, and so the root of the evil cannot be traced to the retailers. What is the use of housewives starting quarrels with retailers until the root of the evil be removed?

The number of absconders, suicides and divorcees increased during the year, and a review of the miseries of Japanese women shows invariably that the misfortunes came in the clash between the new thought and the old, coupled, in some cases, with questions of domestic economy. Thought among the women of the bourgois class, at least, has made some progress in recent years, but alas! the progress of thought is not accompanied with economic capability, nor with spiritual independence, without which free will means nothing, but can end only in resentment, despair and in discontentment that results in abscondings, threats and in suicides devoid of meaning. I know many women who live in despair, cursing their generation, but they lack the courage to open a new page in the book of life. Japanese women are brought up to be dependent, to be caressed, and to cry—they are not taught to fight for their independence.

It is inevitable that women without professional abilities, without independent means or sufficient courage to fight their own destiny, but who are thoroughly sensitive, even though partially awakening to their own situation against many odds, may become morbidly sentimental and be lost between ideals and actuality. It is sad but it is inevitable. Parents and teachers should take warning from the frequent occurrence of the saddest of wretched destinies facing their daughters and pupils, but it is the task of the younger generation of Japanese women to fight out their own destinies. Young women, throw away the brush you use to write tender lines of poetry to picture your life of misery, and turn your hands and fingers to feed your own mouths and be independent!

The young women of the present day unite in cursing marriage without love, but how many of them want to marry for love's sake, pure and simple? They want love accompanied with wealth and position. They must have kimono and obi, and they also want diamond rings to adorn their fingers. That is prodigal. If they really wish to taste the sweetness of true love, and to marry for love's sake, let them break out of the shell of their bourgois home determined to win their bread by the sweat of their own brows.

The increase in divorce is significant, indicative of the awakening of women. It is not limited to Japan alone, but where marriage is formed through such unnatural methods as in Japan divorce is but a natural sequence and is the only way to correct the frequent wrongs.

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I do [illegible] that women without [illegible] [illegible], without [illegible] [illegible] [illegible] to fight their battles [illegible] [illegible] [illegible]

Some theorists consider that the increase in divorce casts a dark cloud on the nation, and propose to make it more difficult. I am inclined to believe that in a country like Japan, where family as well as matrimonial restrictions and ties are so fundamentally unlike, divorce is the only source left to prevent the miseries of man and woman ill matched to the increase or [illegible] unhappy and cases of insanity, which are so distressful, if not more so, to a nation's good name.

Newspapers make so much of the speeches of Mrs. Ikeda, a daughter of the late Dr. Hamada, and of the absent Mrs. Ito, the wife of a famous writer and daughter of a famous poet, but the two cases received media notoriety because of the scandal attending it people connected with the trouble. I cannot see any significance in it [illegible] more than I do in the yawning of a certain famous professor or the sneezing of a poet.

Interestingly, the fair sex won in the fight for suffrage and started the movement for peace. In a word, however, the peace movement in the West is practically dead in time of peace. When certain race it turns to patriotic movements and the jingle notes for war. It's a points fact. After militarists not impedes will object to this kind of movement; kings and presidents are liberal in throwing ploughs, and bourgeois statesmen and Christian capitalists extend their [illegible]. But this is more playing [illegible] does a little good nor harm. [illegible] are to see who, in the name of the war [illegible] of Japan, recently deplored a measures [illegible] discriminant to Frenchmen. Hamada's. Such a movement, it seems to me, is worth only a snap of the fingers, and is devoid of any real meaning to humanity.—*The Japan Times & Mail.*

JAPAN'S FIRST WOMAN AVIATOR

Japan's first woman aviatress is to be Miss Sei Ikeyoko, according to Yorozu Chōhō. She has just been graduated from the aviation school attached to the Ito flying ground at Tsukumi, in Oita prefecture. She has applied for a license as a third class aviatress from the Aviation Bureau of the War Office and has passed a hard examination.

Miss Ikeyoko, 25 years old, is the daughter of a lawyer in Ito prefecture. She was in an aeroplane for the first time while she was in the third grade of a girls' higher school, and since then she has been studying constantly of becoming an aviator. She entered the aviation school attached to the Ito flying ground in November, 1919.

"From experience I can say that women are as well fitted to become aviators as men," said Miss Ikeyoko when interviewed by a reporter for the *Mainichi*. "I met with an accident only once, when slight damage was caused to the fore part of my machine. I have heard it said that one feels lonely while flying, but I never felt lonely. As soon as I obtain a license, I will purchase a two H.P. machine, and I intend to lead a campaign for popularizing the art of flying."

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Some theorists consider that the increase in divorce casts a disgrace upon the nation, and propose to make it more difficult. I am inclined to believe that in a country like Japan, where family as well as matrimonial restrictions and usages are so fundamentally unnatural, divorce is the only course left to prevent the miseries of men and women and will counteract the increase of suicides, runaways and cases of insanity, which are as disgraceful, if not more so, to a nation's good name.

Newspapers made so much of the suicide of Miss Eiko, a daughter of the late Dr. Hamada, and of the absconding of Mrs. Ito, the wife of a millionaire miner and daughter of a famous peer, but these two cases received undue notoriety because of the social standing of the people connected with the tragedies. I cannot see any significance in them, any more than I do in the yawning of a certain famous professor or the sneezing of a peer.

Internationally, the fair sex won in the fight for suffrage and started the movement for peace. In a word, however, the peace movement in the West is preaching peace in time of peace. When cannon roar it turns to patriotic movements and the bugle notes for war. It's a counterfeit. Neither militarists nor imperialists will object to this kind of movement; kings and presidents are liberal in throwing garlands, and bourgois statesmen and Christian capitalists extend their helping hands. But this is mere playing and does neither good nor harm. Puppets were those who, in the name of the women of Japan, recently despatched a message favoring disarmament to President Harding. Such a movement, it seems to me, is worth only a snap of the finger, and is devoid of any real meaning to humanity.—*The Japan Times & Mail.*

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Japan's first woman aviator is said to be Miss Sei Hyodo, according to *The Japan Advertiser*. She has just been graduated from the aviation school attached to the Ito flying ground at Tsudanuma in Chiba prefecture. She has applied for a license as a third class aviator from the Aviation Bureau of the War Office and has passed a health examination.

Miss Hyodo, 23 years old, is the daughter of a farmer in Iyo province. She was in an airplane for the first time while she was in the third grade of a girls' higher school, and since then she has been dreaming constantly of becoming an aviator. She entered the aviation school attached to the Ito flying ground in November, 1919.

"From experience I can say that women are as well fitted to became aviators as men," said Miss Hyodo when interviewed by a reporter for the *Nichi Nichi*. "I met with an accident only once, when slight damage was caused to the fore part of my machine. I have heard it said that one feels lonely while flying, but I never felt lonely. As soon as I obtain a license, I will purchase a 120 H. P. machine, and I intend to lead a campaign for popularizing the art of flying."

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JULIAN STREET ON JAPANESE HOSPITALITY

From The Japan Times & Mail

"THERE is neither a sample case nor an order book on our ship," stated one member of the Californian Commercial Mission, recently in Yokohama and now on the eve of departure from Kobe for the Asian mainland. This, of itself, justified the claim of the spokesman of the party that the mission was in the Orient to make friends rather than to book immediate orders, but the lack of sample cases and order books, unfortunately, was not the only lack of the party that came on the Empire State. Their greatest lack was material for publicity to make plain to Japanese just what they had sailed from San Francisco to accomplish. The party sadly lacked a directing head.

The reporters boarding the ship off port at Yokohama found nothing ready for them: no statements, no proper list of passengers, no photographs. The majority of the visitors were too busily scrambling for the welcome souvenirs sent out to the steamer by the Yokohama Chamber of Commerce to talk to the people of Japan through the press, nor was there any formal greeting to the people of Japan made through the ordinary avenues of publicity. There were speeches made, of course, but these were merely the ordinary exchanges of sweet nothings. There was no phrase uttered to inspire a single Japanese editorial nor arouse comment.

Considering everything, one is forced to wonder just what impression these visitors carried away with them. Did they appreciate the courtesies shown them in Japan, or did they, as some others have done, go away thinking that the receptions and other affairs arranged in their honor were planned to hoodwink them as to Japan's true attitude towards the United States.

Mr. Julian Street, who was in Japan with the Vanderlip party, discusses this phase of the effect of Japanese hospitality on overly-suspicious minds. In the current number of The Century Magazine, he writes:

In this country we have never taken to bowing as practised in some other lands. Our men look askance at Latin males when they lift their hats to one another in salutation, and it may be observed that some of us tend to slight the lifting of the hat a little bit even when saluting ladies, clutching furtively at the brim and perhaps loosening the hat upon the head, then hastily jamming it back into place.

The truth is that few American men have polished manners. We rebel at anything resembling courtliness. In these matters, then, as in many others, we find ourselves at the opposite pole from the Japanese; and though Americans of the class willing to appreciate merits other

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"THERE is neither a sample ca[se] nor an order book on [the] ship," added one member of the Chamber of Commerce, "nor [a] Yokohama and now on the eve of departure from Kobe for the Asiatic mainland. This, of itself, justified the claim of the policeman of the party that the mission was in the Orient to make friends rather than to book immediate orders, but the lack of sample cases and order books, unfortunately, was not the only lack of the party that came on the Empress State. Their greatest lack was material for publicity to make plain to Japanese just what they had sailed from San Francisco to accomplish. The party sorely lacked a directing head.

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than those characteristic of the United States feel nothing but admiration for Japanese courtesy in its perfection, it sometimes happens, lamentably, that others, less intelligent, going to the Orient, utterly misread the meaning of Japanese politeness, mistaking it for servility, which it most emphatically is not. Far from being servile, it is a proud politeness—a politeness grounded upon custom, sensitiveness of nature, delicacy of feeling, which causes the possessor to expect in others a like sensitiveness and delicacy, and to make him wish to outdo them in tact and consideration.

Nor does the failure of certain of our people to appreciate Japanese courtesy stop here. Our yellow press and organized Japanese-haters, aware that the higher hospitality of Japan has oftentimes an official or semi-official character, are not satisfied to seek a simple explanation for the fact, but prefer to discern in it something artful and sinister.

It is perfectly true that the stranger going to Japan well introduced meets a group composed chiefly of government officials, big business men, and their families. It is also true that he is likely to meet a selected group of such men. The reason for this is simple. While English is the second language taught in Japanese schools, and while many Japanese can speak some broken English, there are still relatively few men, and still fewer women, who have been educated abroad and are sufficiently familiar with foreign languages, customs, and ideas to feel easy when entertaining foreigners. This class is, moreover, still further limited by the financial burden of extensive entertaining.

Thus it happens there exists in Japan a social group which may be likened to a loosely organized entertainment committee, with the result that most Americans who are entertained in that country meet, broadly speaking, the same set of people.

The Japanese are entirely frank in their desire to interest the world in Japan. The Government maintains a bureau for the purpose of encouraging tourists to visit the country and making travel easy for them; journalists, authors, men of affairs, and others likely to have influence at home are especially encouraged to come. The feeling of the Japanese is that there exists in the United States a prejudice against them, and that the best way to overcome this is to show Japan to Americans and let them form their own conclusions. They are proud of their country, and they believe that those who become acquainted with it will think well of it.

Some Americans charge them with endeavouring to show things at their best, as though to do that were a sly sin. The attitude of the Japanese in this matter may be likened to that of a man who owns a home in some not very accessible region, the advantages of which are doubted by his friends. Being proud of his place, the owner is hospitable. He urges those he knows to come to see it. When his guests arrive, he does not begin by taking them to look at the sick cow or the corner behind the barn where refuse is dumped, but marches them to the west veranda—the veranda with the wonderful view.

To the average person such a procedure would seem entirely normal. Yet there are critics of Japan who do not see it in that light. Their point of view might be likened to that of some one who, when taken to the veranda to see the view, declares that the view is shown not on its own merits, but because the host has cut the butler's throat and does not wish his guests to notice the body lying under the parlor table.

Let an American of any influence go to Japan, be cordially received there, form his impressions, and return with a good word to say for the islands and the people, and the professional Japanese-haters have their answer ready. The man has been victimized by 'propaganda.' He has been flattered by social attentions, fuddled with food and drink, reduced to a state of idiocy, and in that state 'personally conducted' through Japan in a manner so crafty as to prevent his stumbling upon 'the truth.'

The precise nature of this 'truth' is never revealed. It is merely indicated as some vague awfulness behind a curtain carefully kept drawn.

Having so often heard these rumors, I

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went to Japan in a suspicious frame of mind. Arriving there, I made it my business to dive behind whatever looked like a curtain of mystery. I found a number of mysteries—the fascinating mysteries of an old and peculiar civilization, out of which an interesting modernism had rapidly grown.

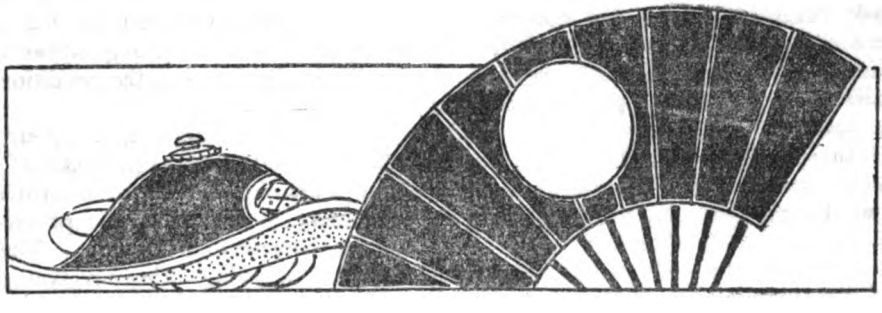
I was considerably entertained in Japan, my sight-seeing was oftentimes facilitated by Japanese friends; but the significant fact is that no one ever tried to prevent my seeing anything I wished to see. And I wished to see everything, good and bad. I visited the lowest slums, a penitentiary, a poorhouse, a hospital, and some factories. I asked questions. Sometimes they were embarrassing questions—about militarism in Japan, about Shantung, about Korea and Formosa, about Manchuria and Siberia. And though I do not expect any Japanese-hater to believe me, I wish to declare here, in justice to the Japanese, that they gave me the information I asked, even though it sometimes pained them to do so.

I saw and learned things creditable to Japan and things discreditable, just as in other lands one sees and learns things in both categories. I found the Japanese neither angels nor devils, but human beings, like the rest of us, having their virtues and their defects.

I came away liking them. This fact I proclaim with the full knowledge that those who do not like them will accept it not as a sign of any merit in the Japanese, but as proof of my incompetence or worse.

'But you have not been to China,' some of my friends say. 'You would like the Chinese better than the Japanese.'

That may be true or it may not. I am inclined to believe that there is more natural sympathy between Americans and Chinamen than between Americans and Japanese. The Chinaman is more easily comprehensible to us. Also, he is meek. We can talk down to him. He will do as we tell him to do. He is not a contender, as the Japanese very definitely is, and it is therefore easier to get along with him. As an individual man he has many qualities to recommend him, though neither patriotism nor cleanliness seems generally to be among them. If I ever go to China, I shall hope and expect not to fall into the mental grooves which lead many travelers in the Orient to feel that if they like a Chinaman, they cannot like a Japanese, and vice versa. I hereby reserve the right to like both.



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went to Japan in a superficious frame of mind. Arriving there, I made it my business to dive behind whatever looked like a curtain of mystery. I found a number of mysteries—the fascinating mysteries of an old and peculiar civilization, out of which an interesting reconstruction had rapidly grown.

I was considerably entertained in having my sightseeing *w*as oftentimes facilitated by Japanese friends; but the question is that no one ever tried to prevent my seeing anything I wished to see. And I wished to see everything, good and bad. I visited the lowest slums, a penitentiary, a poorhouse, a hospital, and several factories. I asked questions. Sometimes they were embarrassing questions—about Russian in Japan, about Shimonoseki, about Korea and fortresses, about Manchuria and Siberia. And though I do not expect an Japanese editor to believe me, I wish to declare here, in justice to the Japanese, that they gave me this information I asked for, though it sometimes puzzled them to do so.

I saw and learned things creditable to Japan and things discreditable, just as in other lands one sees and learns things in both categories. I found the Japanese neither angels, nor devils, but human beings, like the rest of us, having their virtues and their defects.

I come now to the fan. This fact I proclaim with the full knowledge that those who do not like fans will accept it not as a sign of interest in the Japanese, but as a proof of my incompetence or worse.

"But you have been to China," you say. "You would like China better than Japan." You would like the China of better than the Japan of.

That may be true or it may not. I am inclined to think that there is more material for study before a Americans and Chinese than between Americans and Japanese. In China it is more easily comprehended that "All" is more than "We can all come to harm." The Chinese are more ready to learn to do. He is not a complex, as the Japanese very frequently are, and it is hard to get along with him. A man intellectual may be bored to death by him, though he is never positively stupid nor obnoxious, generally quite the reverse. If I ever go to China I shall hope and expect not to find him the social opposite which in fact I must say I found in the Orient to be. But if it is a Chinaman, they cannot like a Japanese, and vice versa. I hereby reserve the right to like both.

DR. MILLIGAN'S ADDRESS TO MISSIONARIES IN KOREA

DR. MIZUNO'S ADDRESS TO MISSIONARIES IN KOREA

For the sake of truth and peace, Dr. Midzuno, Civil Administrator in Korea, urged upon the Protestant missionaries of Korea that facts alone be given to the world in relation to Japanese rule in that country and that fabrications and gross exaggerations, such as have characterized some recent publications and resolutions, be frowned upon by the church bodies. Dr. Midzuno addressed the missionaries, on their invitation, during the church conference held in Seoul in September. He said:

"Taking advantage of your invitation, I am exceedingly glad to be present at this, the Tenth Annual Conference of your Federal, Council, and I extend to you our cordial and most sincere greetings.

"Although this is my first attendance at a session of the Federal Council, most of your faces are familiar to me as I have had other opportunities of meeting and talking with you during the past two years, and this morning I have nothing particularly new to say to you. I simply wish to express appreciation of your work in Chosen and, at the same time, speak a little on the relation of your work to the present administration. Of late I have made several trips into the country and the more familiar I become with the conditions in the peninsula, the more do I realize how painstakingly you labor for the uplift of the people.

"In spite of more than fifteen years' co-operation of Japanese with the Koreans in working for the improvement and development of the country, the scars occasioned by the old maladministration are still manifest throughout the land. Though life and property are now securely guaranteed, you, who by birth are entitled to comfortable circumstances at home, have still to bear great inconveniences and hardships in this the chosen scene of your labor. If it were not for my knowledge of your religious conviction and enjoyment of a sacrificial life, I would express my sympathy with you by saying, I am very sorry for you. It can be said without any appearance of flattery that Chosen owes much of her advancement in civilization to your labors.

"Now, ladies and gentlemen, are not you and we co-workers in Chosen and both aiming at the same object though from different standpoints? Nothing is so essential as religious influence for the betterment of social conditions, and your work is of great help to the Government and directly or indirectly promotes the happiness and prosperity of the whole people. So we hold Christianity in high regard and give to it every possible facility for its propagation. For this reason the regulations for private schools were, as you know, revised in March 1920, and those for religious propagation in the month following, while the recognition of religious bodies as juridical persons was effected in June of the same year, thus greatly relieving you, I believe, of the burden imposed on you by the complexity of the old regulations framed ten years ago to meet the conditions then in evidence.

"Our administration, as your work also, is based upon the principle of justice and humanity, and no discriminatory treatment is allowed to be practised between Koreans and Japanese. The abolition of flogging, the revision of the Educational Regulations, the improvement of medical and sanitary organs, and the revision of the local administrative

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system have all been carried out in accordance with this principle, and furthermore the Educational Ordinance for Chosen is now being revised so that the school system in Chosen may be made entirely one with that of Japan proper. We heard recently of a sympathetic foreign critic remarking after his trip in Chosen that he had received the impression that Koreans regarded Japan as a stepmother. We do not know whether his impression is a correct one or not, but we do know that the idea of playing the part of a stepmother has never once been entertained by us, and that though Koreans may take up the attitude of stepchildren, we shall ever be true to that of a real mother.

"It is a matter of great regret, however, that, in spite of our efforts to make our ideas thoroughly known to all Government officials, mistakes and blunders by them have not been entirely avoided. As we can not expect all our men to be 100 per cent. right, we are ever ready to redress the faults they may commit. In this respect we owe much, and I wish here to express my thanks for it, to many of you for your zeal in calling our attention to what has appeared to you to be wrong and have frankly given us suggestions and advice. The Resolutions adopted and presented by you to the Governor-General in 1919 were also received with deep appreciation, and I am glad to say that nearly all the ideas in them which were possible of realization have since been carried out. It must, of course, be admitted that your conclusions have not always been correct but have at times been based upon sheer misunderstanding or upon stories maliciously fabricated; still your action gave us, to say the least, opportunity time and again to make clear the fact and a bring abouts better understanding between us.

"One of your well-known critics, for instance, called on me one day last year and in the course of conversation made the assertion that there still existed in Seoul prison discriminatory treatment between Japanese and Korean prisoners in the matter of clothing and food. This, if correct, was contrary to the guiding principle of the administration, so the next day I went without previous notice to the prison to ascertain for myself whether such was the practice or not, and, to my great pleasure, found that no such discrimination existed between the two classes in the least. I at once made known this fact to the gentleman in question and added that if he so desired he was free to visit the prison himself and draw his own conclusions. This he did, and I heard later that he was quite satisfied his assertion had been based on ignorance of the facts, and that he had spoken of me as a very honest man.

"At the same time, however, I am very sorry to be obliged to point out that there have been brought to our notice all sorts of misrepresentations of the Japanese administration in Korea that have been hatched by different propagandists for a purpose, and missionaries have often been made the victims of them. To cite a recent instance: one of your body who returned some time ago to America on furlough was spoken of in an American yellow paper as 'refused permission for years to leave Korea because of his intimate knowledge of tortures inflicted upon the Koreans,' and so on, and was quoted as saying that 'Japan is slowly strangling the Koreans to death;' that 'innocent girls are daily victims of Japan's soldiery,' that 'whole fields of crops have been destroyed by the Japanese soldiers, so that the Koreans are compelled to go hungry;' that 'Christian missionaries among the natives have been shot to death for no reason and thousands have been driven into Manchuria as refugees;' and much more to the same effect.

"I am as sorry for this gentleman of noble character as I am for Japan to be misrepresented in this way. Fortunately, the nature of the paper is so well known that intelligent readers doubtless paid scant attention to the articles. There is, however, one article coming to my notice of late which contains a rather distressing clause, as follows:

"Our sympathies have been long aroused for the unmerited sufferings through which an alien government has forced the virile Christians of Korea to

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system have all been carried out in accordance with this principle, a further more the Educational Ordinance to Chosen is now being revised so that the school system in Cho on may be made entirely one with that of Jap in proper. We heard recently of a sympathetic foreign critic remarking after his trip in Chosen that he had received the impression that Koreans regarded Japan as a stepmother. We do not know whether his impression is a correct one or not, but we do know that the idea of placing the part of a stepmother has never once been entertained by us, and that though Koreans may take up the attitude of stepchildren, we shall ever be true to it of a real mother.

"It is a matter of great regret, however, that, in spite of our efforts to make our aims thoroughly known to the Government - officials, misdeeds and blunders by them have not been entirely avoided. As we can not expect all our men to be too per ect, it is, we are ever ready to receive the faults they may c mmit. In this respect we owe much, and I wish here to express my thanks for it, to many of you for your cal in calling our attention to what has appeared to you to be wrong and have frankly given us suggestions and advice. The Resolutions adopted and presented by you to the Governor General in 1919 were also received with deep appreciation, and I am glad to say that nearly all the items in them which were possible of realization have since been carried out. It must, of course, be admitted that your conclusions have not always been correct but have at times been based upon sheer misunderstanding or upon slories p rticularly fabricated; still your action gave us to say the least, opportunity time and again to make clear the fact and a living about better understanding between us.

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the matter I at once without previous notice to any person to ascertain for myself what was the practice or not, and, to my great pleasure, found that no such discrimination existed between the two classes in the jails. I at once ordered the abolition of such discrimination if such existed and I believe that if be so it has been done. I am glad that I was able to verify the present favorable condition of the institution and I regret that I have not had an opportunity of visiting other prisons, as I hope to do so as a very early date.

"As the case may, however, I am very sorry to be obliged to point out that there have been instances of violation of the principle of impartiality by officials of the Government-General in dealing with matters affecting Japanese and Koreans, and misdemeanors have often been the victims of them. To cite a recent instance one of your body who returned some time ago to America on furlough was spoken of in an American newspaper as 'missed personage for a purpose' and 'missed personage' is to mean to Korea because of his intimate knowledge of matters affecting the Koreans, and so on, and was quoted as saying that 'Japan is slowly strangling the Koreans to death'; that 'innocent girls are daily victims of Japan's soldiery;' that 'whole fields of crops have been destroyed by the Japanese soldiers, so that the Koreans are compelled to go hungry;' that 'Christian girls found among the natives have been shot to death for no reason and thousands have been driven into Manchuria as refugees;' and much more to the same effect.

"I am sorry for this gentleman of noble character as I am for Japan to be misunderstood in such a way. Fortunately, the nature of the press is so well known that [illegible] readers don't [illegible] much attention to the articles. There is, however, one article contrary to my way of [illegible] which contains a remark of the following clause, as follows:

"'Our sympathies have been long aroused for the unmerited sufferings through which a alien government has forced the C hristians of Korea to

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go; and as a condition of the continued friendliness of nations we urge that our own Government at Washington insist that Japanese officials in Korea shall interfere in no way with American missions and missionaries, and shall revoke all regulations by which mission schools are closed and devout Christians unfairly imprisoned; that the opium traffic, ostensibly outlawed by the civilized world, shall no longer be tolerated upon the unwilling Koreans, thousands of acres of whose territory are now alienated for the growth of the opium poppy."

"This is, you are undoubtedly aware, a clause in the Resolution adopted by the World's Christian Endeavor Convention at New York and printed in the July number of its organ. The Christian Endeavor Society being understood to be a body pledged not to bear false witness against others, it is a matter of surprise for us to see how readily such a resolution was accepted and published. We are by no means against criticism of our administration; on the contrary, we welcome such, as we have no other purpose than of serving the Koreans in the fairest and best way possible. If we must choose between the two, we prefer the latter,

go; and as a condition of the continued friendliness of nations we urge that our own Government at Washington insist that Japanese officials in Korea shall interfere in no way with American missions and missionaries, and shall revoke all regulations by which mission schools are closed and devout Christians unjustly imprisoned; that the opium trade, ostensibly outlawed by the civilized world, shall no longer be forced upon the unwilling Koreans, thousands of acres of whose territory are now alienated for the growth of the opium-poppy."

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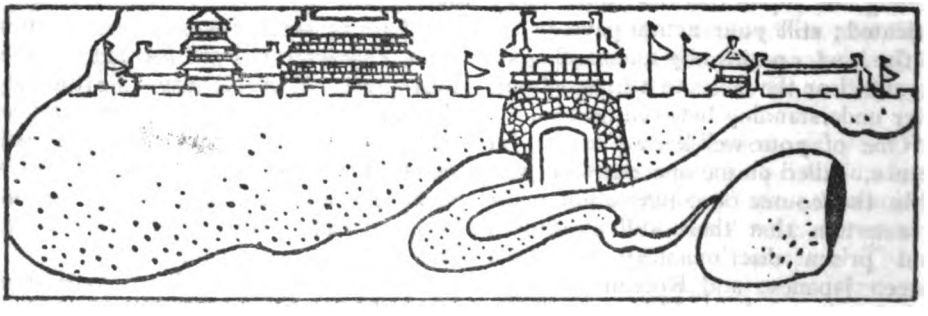
"In conclusion allow me to repeat that you and we are co-workers having the same mission of uplifting the Koreans and promoting their happiness. Should we not then come closer together and work in union in serving them? Being but human, mistakes may easily be made by us in power which may be plain to you. If so can you not find it within yourselves to point out to us wherein you think the mistake lies? I believe if men approach each other in a sincere spirit and with frank talk, all misunderstanding between them can be cleared up however great the difference of opinion may be. In this spirit of sincerity, Ladies and Gentlemen, we of the Government are open to your approach, and you will ever find us ready to lend a willing ear to you so that no shadow of distrust may darken your relations with the authorities.

"Finally, Ladies and Gentlemen, I thank you for your cordial invitation to this meeting, and for the opportunity thus given me of speaking my mind to you in all frankness and sincerity."—*The Japan Times & Mail.*



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THE RED CROSS SOCIETY OF JAPAN

Her Imperial Majesty the Empress' Gift to Free Dispensary.

Her Imperial Majesty the Empress always graciously sympathizing with those who suffer from poverty or disease was pleased to donate ¥5,000 to our free dispensary and also to bestow warm clothing upon patients this year as usual.

President Hirayama gratefully accepted the donation for the Society.

Abstract of Report From Eastern Siberia November 1—20, 1921.

No. out-patients treated: old 445, new 472; total 917.

No. days' sickness	9,783
„ cured	625
„ emergency cases	295

No. in-patients: old 8; new 4; total 12.

No. days' sickness	117
„ cured and retired	10
„ deaths	1
„ transferred	1

By order of the Military Staff in Vladivostok, said hospital was closed on November 20th; and the corps started preparations for returning home. Mr. Kanehiro Kawahata with twenty seven other members of the special relief corps to be exchanged for the home-coming corps left from Tokyo on December 25th and arrived at Vladivostok.

Abstract of Report of Special Relief Corps from Eastern Siberia for November

The Hospital attached to the Vladivostok Military Hospital.

No. in-patients: old 19; new 33: total 52.

No. days' sickness	718
„ cured and retired	13
„ deaths	1
„ transferred	2
„ emergency and retired ...	1
„ remaining	33

Relief Corps attached to Nikolsk Military Hospital During November 1st—20

No. in-patients: old 8; new 8; total 16.

No. days' sickness	285
„ cured and retired	3
„ remaining	13

Since said relief corps is to be exchanged within a short while, it returned to the Vladivostok Military Hospital.

Mr. Uragami, head of the Relief corps with forty-four members to be returned home after exchanging with the New Relief Corps just arrived, having caught the chance of the Toyo Maru, the official liner, despatched from Vladivostok on December 14th.

Mr. Uragami, head physician and the other members (3 physicians, 1 pharmacist, 1 assistant manager, 3 clerks, 1 assistant pharmacist, 3 head nurses, 21 nurses and one male nurse) of the second special relief corps sent on November, last year to Vladivostok safely returned home on December 21st after they transferred the business to the third Special Relief Corps.

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THE RED CROSS SOCIETY OF JAPAN

Her Imperial Majesty the Empress Dowager to Poor Dependents.

Her Imperial Majesty the Empress always graciously sympathizing with those who suffer from poverty or disease was pleased to donate ¥ 5,000 to our Red Cross Society and also to bestow warm clothing upon patients this year as usual.

President Hirayama gratefully accepted the donation for the Society.

Arrivals of Relief Corps from Japan.

During November 1—20, 1904.

No. out patients treated: old 415; new 472; total 917.

No. days' sickness 6,785
" cured 615
" emergency cases 295

No. inpatients: old 8; new 4; total 12.

No. days' sickness 117
" cured and retired 10
" deaths 1
" transferred... 1

By order of the Military Staff in Vladivostok, said hospital was closed on November 20th; and the corps started preparations for returning home. Mr. Kenkichi Kamimuta with twenty seven other members of the special relief corps to be organized for the home-country corps left from Tokyo on December 25th and arrived at Vladivostok.

Arrivals of Relief Corps from Japan

Sailed for Novosibirsk

The Hospital attached to the Vladivostok Military Hospital.

No. inpatients: old 109; new 232; total 341.

No. days' sickness 7,158
" cured and retired 183
" died 1
" transferred 2
" emergency cases 1
" mortality 3

Nurse Corps Attached to Nikolsk Military Hospital:

November 15—20

No. in patients: old 18; new 8; total 26.

No. days' sickness 248
" cured and retired 3
" mortality 18

Since said relief corps is to be discharged within a short while, it returned to the Vladivostok Military Hospital.

Mr. Ueyama, head of the Relief corps with forty four members to be returned home after exchanging with the New Relief Corps just arrived, having caught the chance of the Tokyo Maru, the official boat, departed from Vladivostok on December 1st.

Mr. Ueyama, head physician and the other members: 1 physician, 1 pharmacist, 1 assistant surgeon, 3 clerks, 1 assistant pharmacist, 3 head nurses, 21 nurses and one male nurse) of the second special relief corps sailed on November 14 last year to Vladivostok safely returned home on December 24th after they transferred the business to the third Special Relief Corps.

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BOOK NOTES

"A Simplified Treatise on the Imperial Canons of Japan." By Tokiyo Nagato, Late Member of the House of Peers, Barrister-at-Law. Henry Clavel, Tokyo. Hakubunkwan, Japan. 5 yen.

Considerable interest is taken in the Imperial House of Japan, and its adjuster position in relation to the Japanese nation is also understood, that Mr. Nagato's book is sure of a cordial welcome. Both the writer and publishers will have the gratitude of foreign students of Japanese history for their efforts to let us understand something of the constitutional law pertaining to the dynasty. Books in English on the subject are few. Mr. (now Baron) Hozumi's work on "Ancestor Worship and Japanese Law" and Mr. Chiba's study of the Nihongi are perhaps best known. Despite the erudition of both they will leave us wondering. A study of the constitution merely bewilders readers who come to it without some knowledge of the peculiar and altogether unique place occupied in the minds of the people by the Imperial family. The constitution treats all power in the hands of the Emperor, and supreme as it is. Yet a very little practical acquaintance with Japanese affairs shows that the Emperor is not nor ever has been an autocrat. His family bond is the only bond of union of the Japanese nation, and the only one that has ever been recognized by the people as a whole. It is the only one that has ever been of any practical utility. Nevertheless it is the most difficult of the Imperial family to explain. The reigning Emperor is the head of the nation. The bond of union between him and the people is the fact that they are all descendants of the same ancestors.

Loving on the world after the war, the pressure put on Japan's social structure is the family system. Up to that system the nation is built. It underlies every department of the national life as the skeleton underlies the muscle and flesh and skin of the body. The social problem in Japan, in its final analysis, is the question of whether and how capitalist individualism can be reconciled with the family system. It is speculative that we find the author of this book expressing the opinion that modification of it is by *in Japan would* be a small matter. But that is in itself. Arising from this family system like sun-rays from an altar we find the practice of ancestor worship—the living family in continual communion with the family of which it feels itself a part. Mr. Nagato discusses the Imperial House without mentioning Shinto, a fact which one would have said was impossible, but it is evident that his intention is to explain the position of the Imperial House entirely in terms of this world and on the grounds of its political utility. Nevertheless it is the best definition of the Imperial family is his description of it as "the head family of the Japanese race." That is the point in a nutshell. The Imperial Diet, living and dead, is the head family of the nation. The feeling of the Japanese for his Emperor is akin to his feeling for his father and the ancestors of the Emperor are the divine ancestors of the nation.

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BOOK NOTES

"A Simplified Treatise on the Imperial House of Japan." By Hidejiro Nagato, Life Member of the House of Peers, translated by Henry Satoh. Tokyo, Hakubunkwan, 142 pp. ¥1.50.

So much interest is taken in the Imperial House of Japan, and its singular position in relation to the Japanese nation is so little understood, that Mr. Nagato's book is sure of a considerable audience. Both the writer and translator will have the gratitude of foreign students of this country for their efforts to let us understand something of the tie which binds the Japanese people to the dynasty. Books in English on the subject are few. Dr. (now Baron) Hozumi's work on "Ancestor Worship and Japanese Law," and Dr. Griffis's study of the Mikado are perhaps best known. Despite the erudition of both they still leave us wondering. A study of the constitution merely bewilders readers who come to it without some knowledge of the peculiar and altogether unique place occupied in the minds of the people by the Imperial family. The constitution vests all power in the Emperor; he is sole and supreme ruler. Yet a very little practical acquaintance with Japanese affairs shows that the Emperor is not and never has been an autocrat. It may be said of him as of the British monarch—though in a different sense—that he reigns but does not rule. He is above the administration; he is the head of the nation, not of the government.

The greatest fact of Japan's social structure is the family system. Upon that system the nation is built. It underlies every department of the national life as the skeleton underlies the muscle and flesh and skin of the body. The social problem in Japan, in its final analysis, is the question of whether and how capitalist individualism can be reconciled with the family system. It is suggestive that we find the author of this book expressing the opinion that nationalization of industry in Japan would be a small matter. But that is incidental. Arising from the family system like smoke from an altar we find the practice of ancestor worship—the living family in continual communion with the family of which it feels itself a part. Mr. Nagato discusses the Imperial House without mentioning Shinto, a feat which one would have said was impossible, but it is evident that his intention is to explain the position of the Imperial House strictly in terms of this world and on the grounds of its political utility. Nevertheless his best definition of the Imperial family is his description of it as "the head family of the Japanese race." That is the point in a nutshell. The Imperial House, living and dead, is the head family of the nation. The feeling of the Japanese for his Emperor is akin to his feeling for his father and the ancestors of the Emperor are the divine ancestors of the nation.

Looking on the world after the war,

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Mr. Nagato perceives that the ideas of democracy and bolshevism, "whatever unhealthy or dangerous elements they may contain, will not cease to exist until they have left some indelible marks on the minds of all the people." He asks whether the Japanese monarchy as an institution is thereby endangered. His test for any system of government is the same as Burke's—its suitability to the temper and spirit of the people. England with its rooted belief in self-government is ruled by Parliament. America with its invincible belief in law and democracy elects a President who has for a limited time the power of an absolute monarch. Forms are of little account but there is a difference in spirit between democracy and autocracy. Mr. Nagato would claim the spirit of democracy for the Japanese system. "So long as there is a perfect understanding among the people of a given state, the question of the respective merits of a constitutional monarchy or of republican government ceases to exist... Democracy signifies a government which is based on the happiness of the people and which respects and gives free expression to the popular will. Judged in this light there is nothing illogical in our nationality and government." The essential thing is that the ruler should govern in accordance with the wishes of the ruled. Mr. Nagato dwells strongly on this point. He quotes more than once the remark of Mencius that the chief of the state should not even hang a criminal unless the people will that he should be hanged. And here, I think, a fallacy creeps into the argument. The Diet can never rule in Japan, he says, as the House of Commons does in England. But how is the ruler to learn of the wishes of the people? What are Diets and elections for but to voice the will of the people? If the views of the ruler as to the will of the people should differ from the views of the elected representatives of the people, who is to decide between them? By admitting that the sovereign must rule in accordance with the wishes of the subjects, Mr. Nagato also admits that the voice of the people, speaking through the constitutional channel, is final. And therefore, though he strongly disputes the idea that the Japanese monarchy can or will be constitutionally similar to the British monarchy, it seems to me that that is the position to which his own argument leads.

Mr. Nagato touches on the interesting question of the extension of Japanese sovereignty to non-Japanese peoples. If the Imperial House reigns by virtue of being the head of the national family, what of those subjects who are not of that family? The new subjects, he says, are like adopted sons. The existence of some ill feeling for the time being between adopted sons and real sons cannot be helped, but in time the national spirit of Japan, like the spirit of a good school, will mould the character of the new subjects into harmony with that of the native born. The answer is hardly complete. The family system, in fact, seems to interpose a spiritual bar against foreign conquest. How can a Formosan or a Korean be asked to discard the worship of his own ancestors? How can he be asked to worship the deities of Takamagahara? Mr. Nagato quotes the fusion into a unified Japanese race of the Ainu, Mongolian, Chinese and Malayan strains as a precedent, but races which have developed to distinct culture and national life of their own do not fuse so readily. This phase of the subject deserves further study.

The book can be heartily recommended as a sincere and plain effort to explain in rationalistic terms the unique position of the Japanese Imperial House. The translation appears to be admirably done.—H. B. in *The Japan Advertiser*.

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Mr. Nagao perceives that the future of democracy and belief in "whatever unchastity or dangerous elements they may contain, will not cease to exist until they have left not a single vestige on the minds of all the people." He asks whether the Japanese peculiarly as an institution is thereby endangered. This test for any system of government in the same as Burke's—its suitability to the temper and spirit of the people. Loyalty with its rooted belief in the government is related by Lafcadio Hearn. Inseparable with its invincible belief in law and democracy exists a President who is a living force the power of an absolute monarch. Hearn are of little account but there is a difference in spirit between democracy and autocracy. Mr. Nagao would find in the spirit of democracy for the Japanese system. "So long as there is a practical understanding among the people of a given state, the question of the respective merits of a constitutional monarchy or of a republican government seems to exist... Democracy signifies a government which is based on the principles of the people and which respects and promotes expression to the people's wish." In this light there is nothing repugnant in our national life and practices." The essential thing is that the rights of men in accordance with the wishes of the mind. Mr. Nagao clearly strongly on this point. He quotes more than once the remark of Thomas that the chief function should be "an instrument whereby the people will that be should be formed. And long, I should a happy circumstance. "The Diet can never rule the Japanese as the House of Commons does in England. But how is the right to know of the wishes of the people? What are the facts and elections for but to ascertain the will of the people? If the views of the people are to be ascertained by the will of the people, who is to decide from the views of the people, who is to decide between them? By a finding that the government is most right in accordance with the views of the majority? Mr. Nagao perceives that the [illegible] of the people [illegible] to the will of the people [illegible] done. It [illegible]

MAKING JAPANESE FRIENDS

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FROM THE JAPANESE PRESS

"No Wages at All"

Unless the labour unions of Great Britain can come to terms with their employers, under the trade situation that exists, soon, warns Mr. Lloyd George, there will be "no wages at all." What the British Premier means is that if the costs of production in Great Britain remain as high as they are at present, in comparison with production costs in Germany and elsewhere, British export trade will be wiped out, and there will be nothing but idle mills, stilled dockyards and non-employing mines left.

The situation which the British employers have been facing is duplicated in a number of ways in Japan, and the eventual outcome here will be the same, a condition in which there will be "no wages at all," unless Japanese labour likewise awakens to the stern realities.

Japan today is living on its capital. Its export trade has been cut in two, but its imports have failed to come down in like proportion, the result being that the country is being steadily drained of the surplus built up during the heyday of prosperity during the war. Many employers are dipping into their surpluses to keep their plants running, even on part time, very largely in order to furnish some work for their employees. Others are supporting former employees on part pay. Others are taking no profits whatever, their employees reaping all the benefits of the continuation of work.

Very small appreciation of this is being shown by labor, as evidenced by the strikes iu various places and by the demands which are being presented from time to time to employers. Very little heed is being given to world conditions by those speculating in the necessities of life in Japan, or by the profiteering retail guilds, nor is there any appreciation shown of the fact that this country must come down in its production costs to meet competition from the world. Wages cannot remain where they are, and to provide for the cut and to prevent widespread trouble when it eventually comes, the cost of living in Japan must be greatly reduced.

Japan is facing hard times, and that fact must be recognized and the pinch prepared for. No expedient can prevent the inevitable, nor is there sufficient capital in this country to permit any long continuance of the present state of affairs if Japan is to remain in a condition to finance her industries when the world depression passes. Today Japanese business men are heavily mortgaging the future, instead of retrenching and facing the facts, while labor grows more and more unreasonable.

The words of Lloyd George should be posted in every office and in the headquarters of every trades union and guild in Japan. "Compose your differences," he says, "otherwise there will be no wages at all."—*Editorial, Japan Times & Mail.*

More Schools or More Battleships?

In a certain part of Yokohama, according to recent investigations, the average family is five persons. Only two out of sixty families have no children. Most of the families have more than three, and some of them have as many as seven children. These families of five persons live each in one room not more than six feet long by nine feet wide. In this space they live, eat their meals and sleep, all huddled in heaps through the night. Conditions are frightfully unsanitary, but

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The French Ambassador, M. Claudel and Family

H. I. H. Prince Kitashirakawa Starting on a Trip ur p

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Sacred Rope, or Shime-nawa

Salvation Army Pot

Display of Battledores

Christmas Exercises

Piles of Post-cards in the Post Office

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the marvel is that most of the dwellers in this slum are strong and healthy. Skin and eye diseases are very prevalent, but other diseases, even lung diseases, are not rampant among them.

The men of these families are the lowest class of coolies: laborers on roads, menders of "geta," umbrella menders, sandwich-board men, and funeral coolies. Their average wage is twenty yen a month, although some of the best paid receive as high as fifty yen a month. Their wives and children are usually ill paid.

One of the most extraordinary features of the daily life of these people, is the fact that despite their poverty, the women and children who stay in all day doing work, are always nibbling at food at all hours of the day.

Such people have not a scrap of idea of the value of savings—no wonder—for a rainy day. Nor is there any sense of public spirit or even national spirit amongst them. Again, no wonder, even better class people are wanting in a strong sense of public spiritedness. Their lives and thoughts consist only of food and sex.

These homes are the breeding grounds for the "furyo shonen," delinquent children, who are the despair of the police of all Japanese cities. It is not at all surprising that children brought up in such promiscuous surroundings should become the victims of sexual depravity, nor that their sense of right and wrong should be distinctly perverted. Practically no education is offered them by the authorities, because education costs money, and such people have no money to pay for education, in the not at all inexpensive Government school. A high sense of duty is difficult to acquire in such surroundings, without an education which will stimulate emulation of better things unknown in such miserably sordid surroundings.

Six years ago a Mr. Kimura, a Yokohama philanthropist, built a private primary school for these poor children. The school, unlike any Government school in the whole country, makes no charge for the teaching, and gives the books, and all the school supplies the pupils require. The school is named the Rintoku Jinjo Shogakko. Even with this school convenient for them, but few of the children of the very poor make use of its advantages, because they are required at home for "naishoku" and many of them are employed as "kozo," and in factories as helpers, and have no time, nor any opportunity, to attend schools of any kind.

There are in all about 220 students enrolled in this school, but the number of daily absentees is many. This year the first graduation ceremony took place, and only three students were graduated. So it can easily be imagined that the six years of "compulsory" education often is never completed by the children of the dwellers in the slums.

And with "Education, education, more education, free education," the cry of all great nations of the whole world today, the Japanese Government authorities are talking of reducing the appropriations for schools in the next fiscal year.

Economize on building expensive public buildings which are not in keeping with the Japanese life; economize on "grants for the encouragement" of industries which rush to the Government's protecting arms on all occasions; economize, if need be, on the 8-8 Navy program, but economy in appropriations for educational uses should be the very last trench the retrenchers are driven to, and when they must come to that pass then the nation will be in a bad state indeed.

Bryn Mawr President on New Americanism

One hundred per cent Americanism that insists upon teaching that things as they are are right rather than how to make them as they should be, is a menace which will "strangle free thought in its cradle," said President M. Carey Thomas of Bryn Mawr College in an address recently at the Founder's Day celebration at Mount Holyoke College.

One reason for the difficulties of today, she said, "is that the material on which we operate—the boys and girls in the schools and the students in our colleges—has been transformed under our hands into something entirely new and strange.

"Our old methods of teaching fail to get under their skins," she continued.

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the marvel is that most of the devices in this sham are strong and [illegible] and eye-pleasing [illegible]

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"Most of our apparatus of teaching—lectures, recitations, old-time text-books—really belongs in the scrap heap, especially our text-books. Not only our text-books but we teachers and we college executives are no longer vital in the eyes of our students. The profound interests to which they vibrate, their currents of passionate thought, sweep by in secret channels unknown to us.

"Wells' 'Outlines of History' furnishes an illustration of what I mean. It is history of a wholly new kind and makes a world-wide appeal to the younger generation. Its inaccuracies, if there are any that are avoidable in so vast an undertaking, do not matter at all in comparison with its gripping qualities. Yet how few historians are making use of it: One courageous professor told me that he was using it and he added that to his astonishment his habitually indifferent men students turned into famished kittens and lapped it up like new milk. All our text-books must be rewritten from this new point of view.

"But this new and almost universal appreciation of the power of education has brought upon us what I regard as the most terrible menace to American schools and colleges and to free and liberal thought that has come in my lifetime. The Federal and State Governments, Boards of Education, Americanization societies, American Legion and organizations of every kind are demanding that children and college students should be taught patriotism, concrete citizenship and 100 per cent Americanism. This means that school teachers and college professors, as yet only in public schools and State universities but unless the movement is determinedly opposed sooner or later everywhere, are being required to teach not how to make things as they should be, but that things as they are are right; that the United States Constitution, as written 134 years ago, is perfect; that our highly unsatisfactory Government must not be criticised; that the United States flag, which, as we all know, flies over many cruel injustices which we hope to set right must be reverenced as a sacred symbol of unchanging social order, of political death in life.

"The Lusk law passed in New York State is a hideous example of what may happen any day in any and every State. It is impossible to teach in our schools definite political or religious doctrines without arousing conflicting parties, one faction of which will surely rise up and rend the other. All the conservative forces now in control of the world are seizing upon this propagandist teaching in order to capture the young generation and so save their ancient privileges. What this perversion of education did for Germany it may easily do for the United States. We need now progressive leadership of the most liberal kind to save the world from revolution. It can come only from the younger generation now in school and college. In our generation there is no such light or leading. One hundred per cent. Americanism such as this will strangle free thought in its cradle. Cut and dried opinions on practical matters are almost sure to be wrong. Agreement on contemporary questions is impossible.

"In my lifetime I have seen four separate times passionate differences of opinion raging around four commanding personalities — Gladstone, Cleveland, Roosevelt and Wilson. I was in England when Gladstone, who was then Prime Minister at the end of a long and triumphant career of statesmanship, proposed Irish home rule, in which every one now believes. The storm of popular abuse which overwhelmed him on all sides astounded me. It was the same with Cleveland, who was a really great President. The feeling against Roosevelt, to whom the United States owes an eternal debt of gratitude which it is now happily recognizing, was so bitter that his name was never mentioned without horrible abuse at the dinner tables at which I sat, and any defense of him destroyed the amenity of the dinner.

"And Wilson, who had the leadership and vision to put into eloquent and moving words the yearning of all nations toward a world status of international peace and justice, which he strove against frightful odds to embody in a League of Nations, was attacked with incredible brutality not only by con-

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servative but by liberal opinion because he had to compromise with diplomats and Prime Ministers who could not be expected all at once to become archangels. In going round the world in 1920 I saw streets once named Wilson being revengefully renamed. 'Death to Wilson' was written on the walls in Italy. On my return to the United States I found none so poor to do him reverence. I prophecy that, like Washington, Lincoln, Cleveland and Roosevelt, Wilson will rise above the welter of confliction opinion and take the place that belongs to him on the pedestal of human greatness.

"If our young people are to be instructed what to think on such controversial subjects of contemporary politics, teachers and professors must teach the majority opinion held by Boards of Trustees and Boards of Education and the communities in which they teach. There is no other way out. Otherwise their official heads will inevitably roll into the basket. Our professors and teachers will then become timorous souls with no light and leading. Now is the time above all others to affirm as never before the freedom of teaching and freedom of opinion, to refuse utterly to teach cut and dried opinions, to claim as our highest right liberty to train our students to think for themselves and to work out for themselves after they leave school and college their own practical applications. Unless the youth of the world now in school and college can develop leadership there will be none in the next generation. Without vision our civilization will surely perish."—*The Japan Advertiser.*

The Return of Shantung

Stimulated by the advantages of cheap labour and cheap coal, the development of manufacturing industries in Shantung during the past few years has been so great that it is difficult for persons staying at home in Japan to grasp the meaning of the advance. With these two great industrial advantages the future of manufacturing industries in Shantung is most promising.

Japan's investment in Tsingtau and all Shantung are about ¥150,000,000 to ¥200,000,000. The investment in salt factories alone is at least ¥5,000,000. Salt manufacturing in Shantung is a very hopeful industry because the water is very saline in those seas, and the salt is easily reduced by inexpensive processes.

The Shantung Railway, at the time it was taken over from Germany, represented an investment of about ¥15,000,000. Japanese administration has added ¥20,000,000 to its equipment and its present value is about ¥40,000,000.

Japan's concessions to China in regard to the return of Shantung recently have been the occasion of some misunderstanding on China's part. The retrocession is not an occasion for barter, a matter of buying and selling, but China seems to believe that by assuming a haughty attitude of indifference she will eventually be able to drive a very advantageous bargain with Japan. If China does not care to consider Japan's proposals seriously then there certainly can be no doubt of Japan's justification if she continues to retain control of Shantung until China wakes from her dream of having the United States fight her battle for her while she calmly goes on smoking the opium of her thousand years' aloofness from the realities of the world about her.

Wails about the misery of China in the anti-Japanese press of the United States and China eloquently rant about the "public opinion" of China. Such statements concerning the least public-spirited people in the world are obviously only inspired by the usual sentimentality of political intellects for the sake of impressing democratic peoples, the American people in particular. "Chinese public opinion" is almost an Irishism, and like the camel in the Zoo "There ain't no such critter." If one excepts the very noisy, self-assertive student bodies, and a few very much interested politicians and financiers, China is as devoid of "public opinion" as the minds of those who seek to embroil the United States with Japan over the "miseries" of China are devoid of a decent sense of the fitness of things.

The Japanese nation would not be one whit surprised to hear next that the "public opinion" of China demands the return of Formosa, ravished from an un-

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servative but by liberal opinion because he had to co-operate with [illegible] and [illegible] Ministers who would not be [illegible] at once to liberal [illegible]. In going round the world in 1920 I was struck over and over on being frequently reminded that [illegible] Lincoln was without doubt the [illegible]. On my return [illegible] States I found [illegible] to [illegible] I prophesy that, like Washington, Lincoln, Cleveland and Roosevelt, Wilson will rise above the storm of conflicting opinion and take the place that belongs to him on the [illegible] human greatness.

"If our young people are to be instructed what to think on such controversial subjects [illegible], [illegible] and professors must teach the majority opinion held by Boards of Trustees and Boards of [illegible] and the communities in which they teach. There is no other way out. Otherwise their critical heads will inevitably roll into the basket. Our professors and teachers will then become timorous souls [illegible] to fight and leading. Now is the time above all others to affirm as never before the freedom of teaching and freedom of opinion, to refuse utterly to teach cut and dried opinions, to claim as our highest right liberty to train our [illegible] to think for themselves and to work out for themselves what they have [illegible] and evolve their own practical [illegible]. Unless the youth of the [illegible] now in school and college can be [illegible] up the great [illegible] [illegible]. Without vision our [illegible] will surely perish."—*The [illegible] Review.*

Reform of Shinto(?)

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willing China almost thirty years ago. Reasonableness in relations with China is something the Japanese nation no longer expects and has long since given up hoping for. The anti-Japanese press and the China merchants who oppose everything Japanese because it is an invasion of long established "soft snaps," are the principal supporters of the "public opinion" of China, and like most "public opinion" when actually examined, it is a perversion of words to produce effects calculated to impress the sentimentally inclined.

China is utterly indifferent to her own welfare. Her refusal to consider any reduction of her ridiculous armies is only one manifestation of this indifference. What are the armies after all? They simply represent a part of the "public opinion" of democratically enlightened China—"public opinion" made by the force of predatory politicians and a seditious soldiery to serve their own ends —and woe betide the public whose opinions can not be made to jump with the minds of the particular general or politician cracking the whip.

Return Shantung unconditionally at the demand of the "public opinion" of China, and those who have been loudest in their shrieks for vengeance on Japan for daring to take it from Germany, will be the first to lift up their voices and lament when they fall under the sway of the "democraticized" opinions of the Chinese ruling class. The intelligent merchants in Shantung, of whatever nation they may be citizens, know that with the return of that important industrial territory to China, their troubles will really begin.

Before Japan returns Shantung to China, as she intends to do, there is nothing unreasonable in her determination to obtain those guarantees necessary for the protection of her investments and her nationals remaining there. China has completely failed to inspire the world with confidence in her ability to manage her own affairs: how then can it be expected that an intelligent nation will leave ¥200,000,000 of investments to her tender mercies? How delighted the concessionaires in Shanghai and Tientsin would be if their property were suddenly to be returned to Chinese sovereignty!—EDITORIAL *in Japan Times & Mail.*

What is The Genro?

The tragic death of Mr. Hara has once more revived the activity of that peculiar institution called the Genro. The eyes of the political world are turned not to whom the Seiyukai will choose as Mr. Hara's successor, or how the Kenseikai will act, or what the House of Peers intends to do, but solely to what the Genro will decide. Politicians who would cut each other's throats to gain power under ordinary circumstances hold their breath while the Genro are in conference. The Elder Statesmen emerged instantly from their hermitages as if they had been waiting all these years just for this business. It can be nothing less than superstition that men who are so far removed from the actual stage of politics are allowed to despatch so important a business in two or three days with a few exchanges of visits and conferences among themselves, while all the ambitious candidates lie low just at the time when they should be most loudly advertising themselves. The tragic occasion lends solemnity to the Genro's doings, but it is not only this time that they decide political changes in such fashion. It has always been so.

But if anybody thinks that the Genro are arbitrary, he is mistaken. They do not arbitrarily choose the successful candidate. They can only decide out of the given materials. The requirements for such materials are complex and exacting. In the first place the man who would be Premier must be a man of public influence. Secondly his political affiliations are considered. It has to be seriously weighed whether he is Choshu or Satsuma or neutral, and, if neutral, how far he is inclined in the direction of the one clan or the other. It has also to be considered whether he belongs to the Seiyukai or the Kenseikai. The expediency of each occasion favors one affiliation or the other. There has always been rivalry between party men and when there is a deadlock, neutral men are in favor. At present, the Kenseikai seems to be anathema. But if the Satsuma

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clan and the Seiyukai show a definite sign of coming together, the Choshu clan may at any moment throw the weight of its influence toward the Kenseikai. Thirdly, the personal relations of a prospective candidate with one Genro or others is of vital concern. The field of choice is, therefore, confined to the narrow limit of personal acquaintances, although most men capable of being Prime minister are more or less closely related with Prince Yamagata or Prince Saionji.

The Genro's choice cannot be arbitrary in another sense. The Genro are not a unit. They are in keen rivalry among themselves, though it is tempered by the discretion of old age, by a certain degree of detachment from the sordid interests of actual politics, and by a noble sense of duty to the state. None the less, each of them is operating in a rival field. Prince Yamagata's interest is the Choshu clan or those who are affiliated with it. He has widely ramified influence in the army, the Privy Council and the House of Peers to back up his choice. Against this, Prince Saionji's interest is in the Seiyukai and the Satsuma clan by reason of the fact that he was the President of the party before Mr. Hara. I suspect that Marquis Matsukata's interest is also inclined toward the Satsuma clan, but he is in a position to play a neutral rôle between the two. Marquis Okuma, who was made Genro much later than they, is in a class by himself and does not seem to be in their confidence. Though he has a vital interest in the Kenseikai, he is hardly in a position to champion its cause in the conference of the Genro, to which, in fact, he is seldom invited. However, most political interests are represented in the conference of the Genro. None of them is in a position to make a recommendation without at least a tacit understanding with his colleagues. That is the reason why their choice seldom goes against popular approval. That is also the reason why the superstition of such a peculiar institution has been kept alive and sanctified by usage.

There is still another check against the abuse of power by the Genro. When their choice goes against popular approval, as it did when the late Prince Katsura attempted to form his third ministry with the Emperor's mandate secured, of course, through the intervention of the Genro, the House of Representatives almost unanimously passed a non-confidence resolution. In such case the House can be dissolved, and in the course of the ensuing election frantic efforts will be made to bring one political party or another to the support of the Genro's candidate. But such an attempt will be useless when popular opinion is definitely against the choice.

It has frequently been complained that the Genro is unconstitutional. This criticism can be worked up to campaign fever if the choice goes too much against public sentiment. The institution of the Genro is surely not constitutional according to the usage of Western representative governments. It is also not written into the Japanese constitution. But there is nothing unconstitutional about it if we regard it as an unique feature of the Japanese government established and sanctioned by usage.

Far from being unconstitutional, it is the effective balance wheel that keeps our government running smoothly in critical periods. Suppose, for instance, that the Genro did not act on the present tragic occasion, what political chaos the country would face! Those who now hold their breath would not be silent. The Kenseikai politicians would make frantic efforts to wrest power from the hands of their enemies. The Seiyukai ministry, instead of instantly tendering its resignation, would stiffen and fight with back to the wall. In the country where politicians are so little disciplined, majorities and votes cannot be depended on in crises like this. The minority will stampede and make orderly procedure impossible. The so-called "Yaji," joke-makers, quarrel-makers and other parliamentary nuisances, will sweep the floor and dominate the situation. There will be a reign of confusion. The House will be dissolved and the fight will be carried into the country. Some man in the War Office might dream if dictatorship may not be the only solution.

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clan and the Satsuma clan [illegible] clan may [illegible] weight of its influence to [illegible] social. Thirdly, the personal rivalries of a prospective candidate with one clique or other of vital concern. The field of choice is therefore confined to the narrow lines of personal sympathies, although in a certain degree [illegible] being Prime minister are more or less closely related with Prince Yamagata or Prince Saionji.

The Genrō's choice cannot be arbitrary in such a case. The Emperor must [illegible]. They are in [illegible] anary they [illegible] it is [illegible] prevented by the disunion of [illegible] a certain degree [illegible] the social interests of rival politicians by a nobleman of one or the other clique. None the less, each of them is exercising in a rival full [illegible] Prince Y[illegible]'s interest is the Choshū clan or those who are affiliated with it. He has [illegible] by residing in Tokyo in the Privy Council and the House of Peers to look up his clique. As for Prince Saionji's interest it is in the Typhoon and the Satsuma clan by reason of the fact that he was the President of the party before Mr. Itō. It is put that Marquis Matsukata's interest is also inclined toward the Satsuma clan, but he is in a position to play a neutral role between the two. Mr. Itō's choice, which was made Genro much later than [illegible] is in a class by himself and does not seem to [illegible] in their condition. Although he has a vital interest in the [illegible] is hardly in a position to change [illegible] cause in the confusion of the Genrō, to which, in fact, he is a [illegible] However, most political interests are represented in the conference of the Genrō. None of them is in a position [illegible] such a recommendation without at least a tacit understanding with [illegible] That is the reason why this question does not [illegible] That is also the reason why the [illegible] tion of such a peculiar institution has been kept alive and strengthened by usage.

There is still another element in the abuse of power by the Genrō. When

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Politically minded students and workers on the dark fringe of politics with profoundly discontented hearts will shoot up all sorts of extemporaneous organizations. Without the intervention of the Genro the country cannot very well escape from some such chaotic outlook. It is true that the country has many able men of public experience, as the American Ambassador has said, but their prestige will be hard to maintain, if the Genro, on which all such prestige hangs, ceases to function.

If we consider this fact together with the fact that all the Genro are very old men and may pass away at any moment, we are compelled to admit that the stability of our government hangs on a hair's breadth, as the death of any Genro would at once unbalance the institution and rob it of its function. There is no substitute, for nobody else can be Prince Yamagata or Prince Saionji. The Genro is not a self-perpetuating institution. There is no authority in it except what the individual members possess as individuals through their personal influence and accumulated prestige. Above all, the Genro is nothing without the superstition of the political world accepted by sheer force of habit. This superstition can not be transferred to any other men than the present Genro. There was speculation as to the possibility of Mr. Hara becoming a nucleus around which might be formed a second Genro. His growing prestige aud wide acquaintance in the political world and his remarkable talents in the management of public men lent color to the suggestion. But it was not likely that anything of the kind he might be tempted to bring into existence would get popular sanction. After all, the Genro was the product of the age in which it established its prestige, and it cannot be repeated in this busy, critical and skeptical age. In any event the speculation is futile, for alas! Mr. Hara is no more!

What is to be done when the Genro ceases to function? What will then keep the stability of our government? Everybody knows that this is a grave question, but nobody seems to be planning for the future. We shall drift along, trusting that time will evolve its own machinery.

Whatever other merits the Genro institution may have had and still possesses, it has not facilitated such evolution. It has hindered the progress of parliamentary practice by taking one of its most essential functions out of its hands. If the Genro had not existed the country might have seen many political crises, but out of their damaging experiences parliament might have learned better practices than it possesses to day. The paternalism of the Genro, despite its obvious contribution toward the stability of our government, tended to suppress the spirit of self-help in the political parties and in the general public. It has subjected the country to the rule of age and blunted the initiative of younger men. It is true that Japanese paternalism is of a very temperate and enlightened kind. Though it has not allowed freedom for the independent movement of younger abilities, it has industriously searched for such abilities and made use of them under its paternal favor. Nevertheless, its rule has been depressing in many ways. It has caused younger men to measure their usefulness not by their own convictions or by what the public wants but chiefly by what their patrons expect. The abilities of those who know best how to insinuate themselves into paternal favor are not always of the right kind. Through their sinister underground manœuvres, both officialdom and political organizations outside the government have tended to personal relations and intrigues of personal interests. This is the chief reason, I believe, why the Japanese Government has progressed so little in the last 20 or 30 years and been able to do so little reconstructive work in this busy transition period.—DR. S. WASHIO *in The Japan Advertiser.*

Japan's Mandate Islands

"I can sit here and watch the money drop off my trees," said a self-exiled Britisher in the Carolines to one who inquired why he did not revisit London in the sunset of life. As he spoke a cocoanut fell to the ground in a grove where a native was plying his knife high up in the plume of a palm. The

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thud of the green nut was the only sound except the surf's monotone on the further side of a lagoon that gave back the blue of a cloudless sky. In the distance, hills swam in haze. Tufted cocoanut trees abounded, varied by mangroves whose roots seemed to draw sustenance from the sea. The house of the planter looked out on a clearing of smooth, white sand, dazzling in the sunshine. Copra was drying there, spread by two boys and a girl with as little raiment as custom allowed. The planter's daughter was weaving a hat on the veranda. The air had a soothing warmth. There was nothing to do on the island except to supply primitive wants with labor carelessly calculated. The gospel of the strenuous life would have been a profanation. There in that remote and silent spot the siesta was a rite observed by everybody. Time passed with lagging steps. To live was to be a philosopher. Men dozed and dreamed. Looking about him with eyes full of content, the willing exile said:

"What more can a man get out of life? Back in London every day is a struggle, work, worry and discomfort. Here I have an abundance for all my needs and am a man of importance. There the same fortune would be gone in a few weeks. I should be lost in the crowd. No, I shall never go home. I belong to the islands."

The point of this story, told by Junius B. Wood in an article upon Japan's mandatory islands in The Trans-Pacific, is that if the salt-water tropics soon beguile the white man, coming from a clime where work is the law of being, into the *dolce far niente* existence, how can the natives, born to languor, be expected to exert themselves beyond the needs of the day? A Carlyle who held forth in the Carolines upon the moral grandeur of work would be looked upon as crack-brained. It is related that a German Colonial Governor visiting the Marshalls listened patiently, at a dinner given in his honor, to a discourse upon "speeding up" native labor for the general welfare, and replied when the speaker ran down:

"All you say is true, but what does the native want with more money? To bury it in the sand? If I were a native, I'd do just what the natives do now and all their ancestors have done before them; when I was hungry, or needed a new shirt, I'd go out and pick enough cocoanuts to eat or sell, and loaf and sleep the rest of the time."

To a white man of the tonic north who works and frets and wears himself out in duty and service, that is an immoral doctrine; but Mr. Wood says that one night as he sat at dinner in the moonlight at Jaluit, Joachim de Brum, a Portuguese haunter of the tropics, told him that no one had confounded the German Colonial Governor:

"Methods of cultivation and drying may be improved, but the yield from year to year does not vary much. The tons of copra have a ratio to the number of natives. If the population increases, there may be more cocoanut trees."

Are the Japanese going to work the miracle of surplus production where the Germans failed? Will the mandatory isles be made to produce extra copra, more sugar and luscious fruits of the tropics by transforming the nature of the aborigines and coercing them to toil for the superfluities and futilities of life in their part of the world? Can they be induced to stop lounging in the sun, loafing in the shade and observing the rite of the siesta? Would it not be necessary to change the climate? Under the Treaty of Versailles Japan was appointed mandatory to the Caroline, Pelew, Marianne (Guam excepted) and Marshall Islands. There are about 500 Carolines, of which the most populous is Yap (7,155). There are many Carolines open to settlement by individual beach-combers capable of living on an atoll. The Pelews number twenty-six, and it is grotesque that the largest, where most of the Peluvians live, is called Babelthuap. The number of Mariannes is indefinite. In the north they are volcanic and not posted—any one may land and stay. The Marshalls consist of two chains of lagoon islands strung out like pearls over many leagues of glistening sea, the one chain known as Ratack, the other as Ralick. Chief of the islands is Jaluit, where Joachim de Brum upheld the experienced

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German Governor. Some of the Marshalls are untenanted, awaiting expatriates. A very little capital would be needed. It could be earned by shipping before the mast. An off hand census of the Mariannes gives them 5,103 people, of whom only four are whites. The Carolines have a population of 37,046, with 30 whites; the Marshalls, 9,945, fourteen whites. Returns from the Pelews are not in. In the Mariannes there are 1,428 Japanese; in the Carolines 1,512, and in the Marshalls 190.

If any people can make the mandatory islands pay, it is the Japanese. There is a handicap: they are not fond of the blazing tropics. In 1920 the Japanese exported from their new possessions 5,674 tons of copra, 285 tons of sugar and 40,000 tons of phosphate, a decrease from some previous years, "due partly to economic causes, but chiefly to unavoidable accidents of nature," blights, typhoons. The Marshall Islands produced more than half the copra. The Pelew Islands are the chief phosphate yielders. Cocoanut trees are being set out extensively by the new colonists, and they are experimenting in cocoa, coffee, tapioca, castor beans, lemon grass and drug-producing plants. Fishing, which was followed in a primitive way by the natives, is being developed. The Japanese are looking after the health of the natives. It had been woefully neglected. Six hospitals are maintained. Every child between 10 and 15 is sent to school and taught Japanese. Immigration (from Japan) is encouraged, but is slow. After all, it is the strategic value of the islands that interests the home authorities most. The Carolines and Marshalls are scattered over 2,460 miles east and west; the Mariannes over 1,175 miles north and south. — EDITORIAL *in The Japan Advertiser.*

Japanese-American Dual Citizenship

In the revised and elaborated brief submitted to the American Department of State by the Japanese Exclusion League of California, copies of which have recently reached Japan, the fact that American-born children of Japanese parentage have a dual citizenship is stressed and advanced as one of the main reasons why the United States should have an Exclusion Act against all Japanese, with the Gentlemen's Agreement abrogated. In much other recent literature issued in the United States in favor of anti-Japanese legislation this fact of the dual citizenship of American children of Japanese blood is also emphasized.

There is a wealth of American ignorance on the general matter of citizenship, which is largely responsible for the emphasis the anti-Japanese writers put upon it and for the effect their statements have upon the average American reader.

There is, likewise, a wide ignorance, or lack of appreciation in Japan of American feeling in this matter, so little appreciation of it that suggestions that the whole matter of the citizenship laws of both nations be made a subject of diplomatic exchange, in order that the position of each Government may be made plain to the citizens of both, fall on altogether deaf ears. "We have recently amended our law in respect to citizenship, making it more liberal in respect to Japanese born in the United States," say the Foreign Office officials, in effect, "we can go no farther."

This is quite true, but the matter is wholly misunderstood by the average American, who has heard of dual citizenship only through sources that prejudice him. He first knew of it when war with England came, with dual citizenship as the immediate cause. He knows that America had trouble with Germany over dual citizenship, and he knows of the German law that was enacted to permit Germans to assume American citizenship for what benefit it would bring financially and politically but which permitted German citizenship—although renounced under oath—to be still secretly retained. Now he is hearing of dual citizenship from the anti-Japanese writers and orators, who are explaining that it is a sinister system of Japan which permits the Japanese Government to exercise powers over people born citizens of the United States.

There ought to be some simple way of making it plain to Americans that the Japanese law is now so framed that American citizenship for American-born

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children of Japanese parentage is neither denied nor abridged, but has been designed in order not to deprive such children of their Japanese citizenship if the yelect to become Japanese subjects. In other words, Japan does not shut the door in the face of these American-born Japanese, if they of their own choosing prefer Japanese citizenship, while, at the same time, it permits such children to remove themselves from the obligations of Japanese subjects if they prefer to be citizens of the land wherein they are born.

Japanese prize their citizenship as highly as do Americans, and it is as difficult for the average Japanese at home to imagine any Japanese renouncing that right of citizenship as it is difficult for an American to appreciate the fact that there may be some Japanese children who do not want to be American citizens. When the Foreign Office officials say that the Japanese Government has gone as far as it can in liberalizing the citizenship law, they mean that the average Japanese would regard it as a gross injustice if the Government here would refuse to accept as Japanese those children born abroad of Japanese parents who desire to be known as Japanese. The Japanese Government cannot renounce Japanese citizenship for Japanese born abroad, nor refuse to permit any of Japanese blood from claiming Japanese citizenship.

Under a general international agreement, Japanese children born in America, while regarded as Japanese subjects under Japanese law, are not regarded as in any way under Japanese jurisdiction, while Japan will cancel the Japanese citizenship of all those children in whose name the parents may apply for such cancellation. When the child becomes of adult age, he or she may make such application personally. Even when no such application is filed, no obligation of Japanese citizenship is ever imposed or attempted to be imposed unless the possessor of such dual citizenship comes within Japanese territory. When such happens, under the same international agreement, the American Government does not interfere, nor could such a Japanese apply successfully for assistance at any American Embassy or consulate. The international rule is that no Government claims as a citizen any person claimed as a citizen by any other country when such person is within the jurisdiction of the country claiming him.

At the present time, except for the use the anti-Japanese workers on the American Pacific Coast are making of it, the question is largely academic. Within five years, however, at the rate at which American-born children are coming to Japanese parents abroad, and many of them reaching the age of army service, the issue will be a live one, capable of producing much irritation and possible trouble.

The Japan Times, at the risk of being tiresome, would again urge upon the Foreign Office the advisability of some steps to make the matter regarding dual citizenship clearer, both to Japanese and to Americans, and we know of no speedier, cheaper way than having a little official correspondence on the subject with the American State Department. Such correspondence would be widely published in both countries and should have the proper effect. At least it would choke off McClatchy and those others like him who are making a mountain out of the dual citizenship molehill.—*The Japan Times & Mail.*

French Envoy Arrives

His Excellency, M. Paul Louis Charles Claudel, the newly arrived French Ambassador in Tokyo, presented his credentials at the Imperial Palace this morning, where he was received in audience by the Prince Regent and the Empress. Madame Claudel and nine officials of the Embassy accompanied the Ambassador, who drove to the Palace in a decorated carriage sent from the Imperial Household.

Mr. Yamabe, master of ceremonies, accompanied the Ambassador and Madame Claudel, under escort of a squad of lancers.

At the Palace, the Ambassador and members of the suite were ushered into the Phoenix Hall, where the Prince Regent, attended by Count Uchida, Minister of Foreign Agairs, Viscount Makino, Minister of the Imperial House-

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children of Japanese parents to be neither denied nor abridged, but it is been designed in order not to deprive such children of their Japanese citizenship if the wished to become Japanese subjects. In other words, Japan does not shut the door in the face of these American born Japanese, if they of their own choosing prefer Japanese citizenship, while at the same time, it permits such children to remove themselves from the operations of Japanese subjects if they prefer to be citizens of the land wherein they are born.

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Under a general international agreement, Japanese children born in America, while regarded as Japanese subjects under Japanese law, are not regarded as in any way under Japanese jurisdiction, while Japan will cancel the Japanese citizenship of all those children in which case the parents may apply for such cancellation. When the child becomes of a full age, he or she may make such application personally. Even when no such application is filed, no obligation of Japanese citizenship is ever imposed or attempted to be imposed unless the possessor of such dual citizenship comes within Japanese territory. When such Japanese under the same international agreement, the American Government does not claim, nor could such a Japanese successfully for exemption at any American

French Press Notices

His Excellency, M. Paul Iaccis (Chancellor), the has ador in Tokyo, presented his credentials as Ambassador Extraordinary and Minister Plenipotentiary from the French Republic to His Majesty the Emperor of Japan, at the Imperial Palace this morning, where he was received in audience by the Vice Regent and the Imperial Princes. Madame Claudel and minor officials of the Embassy accompanied the Ambassador, who drove to the Palace in a decorated carriage sent from the Imperial Household.

Mr. Yamada, master of ceremonies, accompanied the Ambassador and Madame Claudel, under escort of a squad of Lancers

At the Palace, the Ambassador and [illegible] to the suite were ushered into the Throne Hall, where the Empress, accompanied by Princess [illegible] and other Imperial Princesses, received the Ambassador and Madame Claudel. The Ambassador [illegible] to the Empress, and Madame Claudel presented to Her Majesty a bouquet of flowers. The Empress then [illegible] to the Ambassador and Madame Claudel, and made a few remarks to them. The Ambassador then presented to the Empress the members of the Embassy staff, and Madame Claudel presented the ladies of the Embassy. The Empress then withdrew, and the Ambassador and Madame Claudel were conducted to the Imperial Carriage by the Master of Ceremonies.

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hall, and many other dignitaries, received the Ambassador and members of the suite.

The Ambassador presented his credentials through Mr. Wright, Master of Ceremonies, to the Prince Regent, who, accepting the credentials, addressed the Ambassador in cordial terms.

Afterward, the Ambassador and Madame Ozaki, accompanied by all the members of the Embassy and their wives, were received in audience by the Imperial Consort at the Hall of Pavilions. The greeting of the Ambassador was transmitted to the Empress through the Court translator, who conveyed the message of Her Majesty to the Ambassador and party.

At noon, the Empress and the Prince Regent gave an informal lunch in the Banquet Hall of the Imperial Palace in honor of the Ambassador and Madame Ozaki, and members of the suite.

The Crown Prince and Princess and Prince and Princess Chichibu will [illegible] a second time at Yokohama on April 19, 1922 according to an announcement. They will visit in England and this year when His Imperial Highness made his trip abroad.

After welcoming His Royal Highness at Yokohama the Prince Regent will accompany his visitor to Tokyo where the Imperial Train Apparent will proceed to the Akasaka Detached Palace which is being renovated in preparation for his reception.

The [illegible] will during the $85,000,000 Liner Kashima Maru as the ship and Shanghai as the port of departure. The Temple, Ancient Order of Nikko of the Shrine, has invited the other 150 temples of North America to join its grand pilgrimage to the Orient.

At least one representative from each of the other temples is expected to go to Seattle to join the large company that will come to the Far East, according to Frank B. Lyster, recorder and past potentate of Nile, who is making arrangements for the pilgrimage. The ship will leave Seattle January 15.

For economy, the time to be [illegible] voyage to Manila and Batavia via Japan and China ports, the Keystone State, one of the Shipping Board ocean greyhounds operated by the Admiral Line in the Pacific-Orient route, will be the home of the pilgrims and their wives. The Keystone State is one of the most palatial liners under the American flag. The Admiral Line is arranging to turn the big vessel virtually over to the Shriners. Red faces will crown the masts and Shriner banners will be flown. Every port of call will mean cards and souvenir [illegible] for the ship entertainments are being prepared in honor of the Nobles.

It is reported that [illegible] influential residents of Motomiya village in Iwate prefecture are planning to form a park around the house in that village in which the late Premier Hara was born as a memorial to the statesman.

A statue will be erected around the house, the ground paved with concrete and the adjacent paddy fields reclaimed. Trees are to be planted on the reclaimed soil to form a park, in which a flower and memorial statue are to be erected.

The condensed milk industry in Japan, like so many other enterprises which sprang up during the war period, fell into evil days after the Armistice and has as yet been unable to recover from its difficulties.

Before the war the condensed milk industry here was very insignificant. Naturally so, because there were very few cows to supply any reasonably adequate quantity of milk for the factories. The greatest part of the condensed milk used in Japan came from Europe and America, only 30 percent of the consumption being produced in the domestic factories.

Shortly after the war began, imports fell off and demands increased abroad. In order to build up the primitive industry the Government granted many exemptions from taxation to condensed milk companies. In 1913 and 1919, therefore, it began to grow, and in 1920 there were more than 30 factories in Japan.

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hold, and many other dignitaries, received the Ambassador and members of the suite.

The Ambassador presented his credentials through Mr. Watanabe, Master of Ceremonies, to the Prince Regent, who, accepting the credentials, addressed the Ambassador in graceful terms.

Afterward, the Ambassador and Madame Claudel, accompanied by officials of the Embassy and their wives, were received in audience by the Empress, at the Hall of Paulownia. The greeting of the Ambassador was transmitted to the Empress through the Court translator, who conveyed the message of Her Majesty to the Ambassador and party.

At noon, the Empress and the Prince Regent gave an Imperial lunch in the Homei Hall of the Imperial Palace in honor of the Ambassador and Madame Claudel, and members of the suite.

British Heir due April 14

The Crown Princes of Japan and Great Britain will meet for a second time at Yokohama on April 14, 1922, according to an announcement. They first met in England this year when His Imperial Highness made his trip abroad.

After welcoming His Royal Highness at Yokohama the Prince Regent will accompany his visitor to Tokyo where the British Heir Apparent will proceed to the Akasaka Detached Palace which is being renovated in preparation for his reception.

Shriners To Visit Orient

Designating the $8,500,000 liner Keystone State as the ship and Seattle as the port of departure, Nile Temple, Ancient Order, Nobles of the Mystic Shrine, has invited the other 150 temples of North America to join its fourth grand pilgrimage to the Orient.

At least one representative from each of the other temples is expected to go to Seattle to join the large company that will come to the Far East, according to Frank B. Lazier, recorder and past potentate of Nile, who is making arrangements for the pilgrimage. The ship will leave Seattle January 14.

For 60 days, the time required for the voyage to Manila and back via Japan and China ports, the Keystone State, one of the Shipping Board ocean greyhounds operated by the Admiral Line in the Seattle–Oriental routes, will be the home of the pilgrims and their wives. The Keystone State is one of the most palatial liners under the American flag. The Admiral Line is arranging to turn the big vessel virtually over to the Shriners. Red fazes will crown the masts and Shrine banners will be flown in every port. Special menu cards and souvenir programmes for the ship entertainments are being prepared in honor of the Nobles.

Hara's Birthplace a Memorial Park

It is reported that influential residents of Motomiya village in Iwate prefecture are planning to form a park around the house in that village in which the late Premier Hara was born as a memorial to the statesman.

A steel frame will be erected around the house, the ground paved with concrete and the adjacent paddy fields reclaimed. Trees are to be planted on the reclaimed soil to form a park, in which a library and memorial statue are to be erected.

Condensed Milk Industry's Blue Outlook

The condensed milk industry in Japan, like so many other enterprises which found their reason for being in the prosperity of the war period, fell into evil days after the Armistice and has as yet been unable to recover from its difficulties.

Before the war the condensed milk industry here was very insignificant. Naturally so, because there were very few cows to supply any reasonably adequate quantity of milk for the factories. The greatest part of the condensed milk used in Japan came from Europe and America, only 30 percent of the consumption being produced in the domestic factories.

Shortly after the war began, imports fell off and demands increased abroad. In order to build up the primitive industry the Government granted many exemptions from taxation to condensed milk companies. In 1915 and 1916, therefore, it began to grow, and in 1920 there were more than 30 factories in Japan.

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Even at the height of the war prosperity production was insignificant compared to the European or American industry, but considering Japan's lack of pasture grass and milch cows, it was comparatively great.

In 1912 production was 2,113,290 kin, growing as follows: 1914, 3,188,587 kin; 1917, 7,538,560 kin; 1918, 10,821,-043 kin and 1919, 16,902,994 kin.

From 1914 to 1919 the increase was five-fold, but from 1920 business has fallen off, and production consequently decreased and the future prosperity of the whole industry is extremely problematic.

Only under the beneficent shade of the Great War and by means of Government protection was it possible to develop this industry to its past greatness. The Government put an import tax on foreign condensed milks of ¥5.50 per 100 kin, rescinded the domestic consumption tax on all sugar used in condensed milk manufacture, and for three years from the date of establishment of a condensed milk company exemption from all taxation was granted. All these governmental aids were necessary to start the manufacture even, and it can not be wondered at that its foundation is therefore decidedly weak.

Today there are 30 companies engaged in producing condensed milk but their combined capital is not more than ¥5,-000,000. Three companies, the Toyo Condensed Milk Co., capitalized at ¥1500,000, the Kona Milk Co., ¥1,-000,000, and the Boso Condensed Milk Co., ¥1,100,000, account for the greater part of this total. All the other companies are small, ¥50,000 being a large capital for any one of them. It can readily be understood therefore that the equipment of these factories is decidedly inadequate and production can only be on a very small scale.

Each of these petty companies has registered dozens of trademarks and consequently there are many competing brands of condensed milk on the market for the limited domestic trade.

Not only is there cut-throat competition in buying but the principal raw material, milk, is extremely limited in quanitity, so they are all competing against each other to get supplies on which to continue production. So the price of milk is driven up, and naturally their products must be sold at high prices.

Manufacturers of condensed milk proudly say that they are making very good condensed milk indeed, and that imported milks will soon be driven off the market by their efforts, but even at the time when foreign milk was most scarce in the domestic market, Eagle Brand (American) and Nestle's brands (Swiss) were not driven out by the home made product.

Since the peace released European and American condensed milks for export, Japan has been importing more and more of them every year. The quality of the European and American manufactures is unquestioned abroad, while Japanese condensed milk exported during the war earned a poor name, and there is no market abroad now open to it.

Imports and Exports of Condensed Milk were as follows:—

	Imports kin	Exports kin
1913	6,969,482	—
1918	3,233,976	1,307,350
1919	4,060,950	4,701,388
1920	4,701,388	—
1921, end June ...	3,073,388	54,838

In 1920, from January to June inclusive, imports were 2,158,188 kin, and in 1919 during the same period they were 2,291,627 kin. It can be seen how inports have increased this year.

It can readily be seen that competition with Americnn and European brands has dealt a terrible blow to the Japanese industry, Certainly the Japanese manufacturers can not continue to produce as they have in the past, especially as now selling competition is getting worse and worse in the extremely limited home market, and export is dead.

The profits of companies is getting lower and lower. The Toyo Condensed Milk Co. was organized especially to manufacture for export. At the height of its prosperity it made only ¥100,000 profit and the highest dividend it paid was 10 percent. At the end of October

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Even at the height of the war prosperity production was insignificant compared to the Emperor or American industry, but considering Japan's lack of pasture grass and milk cows, it was comparatively great.

In 1912 production was 2,113,230 koku, according as follows: 1,000,000 koku; 1,013,230 koku; 100,000 koku and 1,000 koku respectively.

From 1913 to 1919 the figures were fairly good, but from 1920 on there was a gradual fall and production continued decreased and the future prospects of the whole industry is extremely problematic.

Only under the beneficent shade of the great War and by means of [illegible] production was it possible to develop this industry to its past greatness. The government put an import tax on foreign condensed milks of ¥2.50 per 100 kin, resulted the domestic consumption of milk as far as [illegible] milk amounted, and for three years from the date of establishment of a condensed milk company exemption from all taxation was granted. All these governmental aids were necessary to start the manufacture even, and it can not be wondered at that its foundation is therefore fairly weak.

Today there are 30 companies engaged in production, but [illegible] comprised capital is no more than ¥3,000,000. Three companies, the Tokyo Condensed Milk Co., capital at ¥1,000,000, the Kyoto Milk Co., capital at ¥500,000, and the Hokkaido Condensed Milk Co., ¥1,000,000, account for greater part of this total. All the other companies are small, ¥500,000 being a large capital for any one of them. It can readily be understood therefore that [illegible] of these factories is dividends [illegible] and production can only be on a very small scale.

Many of these companies [illegible] placed dumps on the streets and consume [illegible] milk, condensed [illegible] for the market [illegible] [illegible].

The only [illegible] condensed condition in Japan is that the principal raw [illegible] material [illegible] in Japan, so [illegible] [illegible] [illegible]

Japan's economic and financial development since the Meiji Restoration.

The Chosen Steam Navigation Company is to be reorganized. It owned a fleet of steamers engaged in coasting trade and in a division of profits. The Government will obtain control of the company by purchasing its shares. This is a result of the Japan-Korea annexation. The Government intends to make the company more efficient and to extend its operations.

The Japan Cotton Trading Company, Limited, is to be liquidated. The Toyo Menka Kaisha, Limited, will take over the business of the Indian Cotton Trading Co., with a capital of Yen 1,000,000. The Toyo Cotton Trading Co., with a capital of Yen 5,000,000, will take over the Manchuria business of the Japan Cotton Trading Co. Both companies are chiefly engaged in the silk direction, but they are still doing small business in the business, and they are much upset about their future in the face of these amalgamation developments. It is thought they will all amalgamate into one company, because their expenses and improve their position as well as labour for an improvement of existing conditions in Japan. The manufacturers themselves look at their future in something this sense. It is not generally put all of the responsibility for the light of the [illegible] in a private manner, and a [illegible] may the complete destruction of their industry.

Silent Sympathy for Chinese Boycott

A new society, which is to be known as the [illegible] Society, has been established in the spirit of an American, and a Californian, that at the late Henry T. Scott of San Francisco, who died in December, is soon to be erected in Tokyo, if the plans [illegible] considered by those who were [illegible] are carried through.

Mr. Dozin, who was a Californian millionaire, and for long [illegible] the American Embassy in Tokyo or San Francisco, [illegible] and at various times in Japan, for which country he had a strong affection, bequeathed a [illegible] of his property. He was a friend of Japan in the widest sense of the term, and his residence at Palo Alto, in the suburbs of Tokyo with Japanese wife and his two sons. He had made up his mind to live permanently here and devoted his time to the study of Japanese literature and painting, as [illegible] under Mr. Brixton Hoth, the well-known master. He spoke good Japanese.

On Sunday, 27th, at one o'clock, a Shinto ceremony was held at the Shinagawa Station, Nakashibuya, on the Iwa electric line, near the Shibuya Station; [illegible] some of Mr. Bowie's printing and will [illegible] be exhibited. A circular inviting his friends to this ceremony says of him:

"Mr. Bowie was an American and a Californian, but he understood our nation-[illegible] well and he showed great respect for our Shinto faith and to the Imperial Family. He was exceedingly happy when he was told by his friends that when he should die he would be deified as a Kamisama for all that he had done for Japan. The promoters now suggest that a shrine be built for him at Arakiyama, Nakashibuya, where he lived his last days. For one hundred days the shrine will be opened and ceremonies will take place to pray respect to the departed soul of one of the best friends of Japan."

The circular is signed by sixteen promoters. The deified name to be given to the late Mr. Bowie is Hama Mi-[illegible] Mi-Kami, the last word meaning Lord, or Prince.

To Aid Japan's Foreign Trade

Establishment of a bank with ¥2,000,000 capital as an organ to facilitate and promote the foreign trade of Japan is proposed by a joint resolution of the Tokyo Chamber of Commerce and the similar institutions all over Japan. The main objects of the proposed bank are to help the manufacturers and business men engaged in foreign trade; to make long term loans at low rate of interest available to such manufacturers and merchants; to guarantee and to purchase negotiable papers

1920 there was no dividend declared and since that time things have been getting worse.

The Nippon Kona Milk Co. began business in 1917. It earned profits of ¥80,000 at the height of its prosperity and paid a dividend of 8 percent. The special production of this company is powdered milk. This is now coming from England, and the Japanese manufacture simply cannot compete with it in quality nor in price. Since last year the industry has shrunk to nothing, and most companies have closed their factories. Other companies have amalgamated their interests, while others are having their business adjusted.

The Boso Condensed Milk Co., has been amalgamated with the Tokyo Kashi Co., under the name of the Nihon Condensed Milk Co., with a capital of ¥300,000. The Tokyo Condensed Milk Co., with a capital of ¥50,000 was amalgamated with the Morinaga Candy Co. These amalgamations are all movements in the right direction, but there are still many small companies in the business, and they are much upset about their future in the face of these amalgamations of bigger interests. It is thought they should all amalgamate into one company, decrease their expenses and improve their product, as well as labour for an improvement of dairying conditions in Japan. The manufacturers themselves look at their future in somewhat this same light, but unfortunately not all of them can be made to see the light of reason, so they go on competing in a ruinous manner, and are thus hastening the complete destruction of their industry.

Shinto Shrine for the Late Henry Bowie

A new Shinto Shrine, within which is to be apotheosized the spirit of an American, and a Californian, that of the late Mr. Henry P. Bowie of San Francisco, who died in December, is soon to be erected in Tokyo, if the plans being considered by those who were his friends are carried through.

Mr. Bowie, who was a California millionaire, and for long the president of the America-Japan Society of San Francisco, lived at various times in Japan, for which country he had a strong affection and where he had a multitude of friends. He came last to Japan in the winter of 1919, taking up his residence at Nakashibuya, in the suburbs of Tokyo with his Japanese wife and his two sons. He had made up his mind to live permanently here and devoted his time to the study of Japanese handwriting and painting, studying under Mr. Baiyen Sato, the well known master. He spoke good Japanese.

On Sunday, 27th, at one o'clock, a Shinto ceremony was held at the Gingetsu-ro, Araki-yama, Nakashibuya, on the Insen electric line, near the Shibuya Station; later some of Mr. Bowie's paintings and writings will be exhibited. A circular inviting his friends to this cremony says of him:

"Mr. Bowie was an American and a Christian, but he understood our nationality well and he showed great respect for our Shinto faith and to the Imperial Family. He was exceedingly happy when he was told by his friends that when he should die he would be deified as a kami-sama for all that he had done for Japan. The promoters now suggest that a shrine be built for him at Araki-yama, Nakashibuya, where he lived his last days. For one hundred days the shrine will be opened and ceremonies will take place to pay respect to the departed soul of one of the best friends of Japan."

The circular is signed by sixteen promoters. The deified name to be given to the late Mr. Bowie is Henry P. Bowie-no-Mikoto, the last word meaning Lord, or Prince.

¥200,000,000 Bank To Promote Foreign Business

Establishment of a bank with ¥200,000,000 capital as an organ to facilitate and promote the foreign trade of Japan is proposed by a joint resolution of the Tokyo Chamber of Commerce and the similar institutions all over Japan. The main objects of the proposed bank are to help the manufacturers and businessmen engaged in foreign trade; to make long term loans at low rate of interest available to such manufacturers and merchants; to guarantee and to purchase negotiable papers

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and to make advances for the purpose of stimulating and assisting foreign trade in general; to issue letters of credit and to attend to collections abroad; to act as agent for governments, banks, shipowners and others and to ascertain credit abroad and to acquire rights of concessions, etc.

The Government will be asked to subscribe to a portion of the capital which will be divided into 2,000,000 shares of ¥50 par value. A guarantee of 7 percent dividends per annum will also be asked of the Government.

The promoters will ask for the privilege of issuing debentures to an amount equivalent to ten times the paid in capital.

The proposition is an outgrowth of the defective system of banking which, it is stated, those engaged in the manufacture of export goods and the exporters have keenly felt in the past. Japanese manufacturers often have no access to the necessary capital required in the manufacture of export goods and exporters are handicapped because they cannot get long term loans to finance their transactions.

As many of the Japanese industries are the outgrowth of family work by women and children, the necessity of financing them will greatly stimulate production. Small exporters are also in similar category while those who are engaged in the import and export business, require still longer credit. The new bank will attempt to fill this gap and further the financing of Japan's foreign trade.

The new enterprise, when established, will run parallel with the Foreign Trade Corporation, of England, and the International Corporation, of the United States, both of which institutions are to a certain extent fostered and protected by the Governments of their countries. The new corporation, when organized after obtaining the Diet's approval and the Government's sanction, may be called the International Foreign Trade Financing Corporation.—*Japan Times and Mail.*

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and to make advances for the purpose of stimulating and assisting foreign trade in general; to issue letters of credit and to attend to collections abroad; to act as agent for governments, banks, shipowners and others and to ascertain credit abroad and to acquire rights of concessions, etc.

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CABLE ADDRESS:
"OSAKAORIMONO SAKAI"

CODE USED:
A. B. C. 6TH EDITION

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